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EXTRACTS FROM MR. SCHAUFFLER'S
JOURNAL AT PARIS.

[Continued from p. 53.]

March 6, 1832. Spent the forenoon reading the Koran. In the afternoon read some Persian. About two o'clock a young Moravian called to see me. I had heard of him before. He is on an exploring tour through the north of France, to see whether a Moravian community would find room, and an opening to live and to labor in it. He is delighted with the good people in France, and especially in Paris, and his impression is, that every thing is inviting to a high degree. We had a very pleasant and profitable season of conversation together, looking upon the past, and the present state, and the future prospects of the kingdom of Christ, in all their glory and unfailing certainty. Zion is the ornament of this ruined world, a bright star in the midst of a gloomy, stormy night, in the pathless, troubled ocean, until the Sun of righteousness shall rise, and discover to our longing eyes the port of endless rest. As the good brother was on the eve of leaving Paris again, we could not part without commending each other to God in prayer. This short interview had joined our hearts. We parted reluctantly, hoping to meet again in heaven. May God accompany and guide and bless the dear man. In the evening had a refreshing season in an American family, where I found several Christian friends. Our conversation proved profitable, and after a French clergyman present had read Romans viii, and prayed, we parted.

7. Between eight and nine o'clock in the evening, one of the pupils of the Protestant Missionary Institution came to invite me to a little prayer-meeting of pious young Swiss. Most of them have been converted in this wicked city. I found them in a little room in the fourth story of a building, which stood rather retired in a yard. They were praying when we came in. A chapter from the Acts was read, and after some conversation upon the chapter, we closed with singing and prayer.

8. In the forenoon, a lecture on the Koran as usual. In the afternoon Mr. P. called again, and our conversation turned immediately to practical subjects of godliness. He has given up preaching on account of his doubts. I endeavored to show, that it was only in the path of duty and faithfulness he could expect to obtain that *ασφαλεια*, or "certainty" (Luke i, 4,) after which he so much sighs. After a season of devotion we parted, and he expressed a desire to repeat these seasons of conversation often while I shall be here. In the evening I went to a religious meeting in the house of Rev. Mr. Monod, Jun.

9. After lecture, I walked with my only remaining fellow-student in Turkish, (the young Atheist having left the course,) and, our conversation turning to some serious things, I presented to him some tracts, which I had in my pocket. He received them gratefully. He is a student in medicine, and poor, and expects to go to Turkey after his medical education has been finished. Afterwards I took a walk alone. Purchased an orange from a poor "Provincial," and gave him some tracts, for which he returned to me "a thousand thanks." "I cannot read," he said, "but my wife can, and she shall read them to me this eve

ning when I get home." Afterwards I talked with an intelligent looking boy, intending to give him some tracts; but he could not read himself, nor was there any person in the numerous family of his father who could. "We are too poor," he said, "to go to school; we must all work as soon as we can do any thing." He expressed himself with great propriety in all that he said.

13. In the evening I passed over to the other side of the river, accompanied by Mr. P., to call upon Mr. Cahen, the author of the new translation of the Old Testament into French. He had to give a lesson in Hebrew this evening, and was in a hurry to get away. We talked about half an hour, using the French on account of Mr. P., for Mr. Cahen knows the German well. I was considerably disappointed. I had expected to see an elegant scholar, of thorough training, and of extensive reading, at least in the literature of the rationalistic school to which he professes to belong. I found a man, to whom the very names of the chief champions of his cause were hardly known; a library scraped together, seemingly without plan, and very destitute of works most important to one who goes about to make a new translation of the Hebrew Scriptures. He invited me to call again.

18. The weather was unfavorable, and our American chapel uncommonly empty. But I felt an unusual degree of assistance in preaching, and spoke with much comfort and enlargement. The assembly was still and solemn, and several of my hearers seemed to be profited. Some young men, whom nobody seems to know, and who had begun some Sabbaths ago to attend worship with us, were in their places again.

After worship, when I was detained a little, and nearly all the people were gone, a man came up to me and shook hands with me very heartily. He apologised in French for introducing himself, and remarked that he had been profited by the services, though he knew no English, and had not understood a word. "I suppose your doctrines are like ours," he said, "and we are all one in heart; I think I shall come again." He appeared very much like a pious man.

19. After lecture I went to the "Hotel Dieu," opposite to the famous church called "Notre Dame," in order to see a sick German man, who seemed to lie there without being able to commune with any of the attendants sufficiently, and who wished to see me. This is

probably the most ancient hospital in Europe. It is said to have been founded about the year 860. Since then it has been enlarged and improved by the kings of France, and by charitable persons in Paris, until it seems to exhaust the ideal of a perfect establishment of this kind. Never did I breathe a purer air in any house, than here in a large sick room. Twelve rooms for males, and eleven for females, contain 1,260 beds, with which are connected all the necessities of a sick bed. The institution is open to all religious denominations. The sick man who had desired to see me, was quite comfortable, and rather seriously disposed. A benevolent gentleman had furnished him with a German New Testament, and all the German tracts which are to be had here. After some pleasing conversation with him on the subjects of death and eternity, I went away. Called upon Mr. Boissard, one of the Lutheran ministers here, and gave him notice of the man's condition and his desire to enjoy more regular religious instruction and consolation than I could afford him. Mr. B. thanked me very warmly for the notice, promised to see the man every day, and invited me to take dinner with him next Saturday.

The afternoon I spent in reading Arabic. In the evening I went to a French prayer-meeting, in the street "Vivienne." This is a weekly meeting, but changes every week from one part of the city to another, and on the evening of the Monthly Concert, gives place to that. No remarks were made. Various appropriate portions of Scripture were read by Mr. Cooke, a Methodist minister who occupied the desk this evening, and a number of prayers were made. One man, of his own accord, prayed very earnestly for the poor Jews. During prayer some stood, some kneeled down. Before me sat a very aged lady, who was sure every time to get down upon her knees, not without considerable effort. She repeated with most intense earnestness, though in a very low voice, the words of the prayers offered. How many a precious soul may yet be in this wicked city, and we know nothing of them! How delightful, that "the Lord knoweth them that are his," and that none of them shall ever perish, though all the world should draw back. We sung much. The meeting was delightful.

20. Having been obliged to sit up last night till 12 o'clock, I rose with the head-ache. Still I finished my lesson in the Koran, and went to the lecture-room

at 11 o'clock. But when it was a quarter after 11, and Mr. DeSacy was not yet come, I left, compelled by the burning heat of this low, small, and dirty place. For it must be remembered that the lecture-room of the "Bibliothèque du Roi," where the first orientalist, Mr. DeSacy, and other first-rate men deliver their famed courses of lectures on the living eastern languages, is a low, dirty, smoky room, far less inviting than many a simple country school-room in America. Some young Turks arrived lately from Constantinople to pursue their studies here. When they saw these accommodations, they exclaimed, "Is this the famous school of the living oriental languages? The Grand Seigneur would not put his dogs into such a shell as this!" The lecture rooms in the "Collège de France" are simple, but clean and elegant.

24. About noon I went to the Louvre to visit the gallery of paintings and the museum there, which I had long intended to do. This and some similar visits I thought might be made a lawful relaxation when I should feel worn out by study. But alas, it is a poor undertaking for a man half jaded out to pass, in one fleeting afternoon, over some 1,200 or more paintings, and above 900 statues and bas-reliefs, etc., not to speak of the 2,000 drawings distributed in twenty-five different rooms. If he has any taste for what is beautiful, he may get bewildered and bewitched, but to get refreshed and benefitted he ought to be permitted to take two or three good pieces into a solitary room, and there gaze at them all alone. The paintings are arranged according to the schools to which they respectively belong. First, the French school as you enter, then the German-Dutch, then the Italian. It would be vain to attempt a description even of the most interesting pieces. Aside from my unacquaintance with the art of painting, time would fail. As I entered the gallery, I felt as though I had dropped from the clouds. A new world had burst upon me. Still my sensations were not unmingled, and while I was cheered by one piece, I was grieved by another, and on the whole went away with the impression, that the arts and sciences are, after all, "of the earth," and are "earthy," and partake but too much of the corruption of those men whose ideals of perfection they generally express. The gallery of paintings is comparatively chaste, containing, as it needs must, many scenes taken from Scripture and ecclesiastical or general history, many landscapes, por-

traits, allegories, characteristics, etc. But the museum of statues and busts confines itself to Egyptian and Grecian mythologies, and I need not say that it is an outrage upon modesty to expose such horrors to the sight of men. But the ladies of Paris are not ashamed to go in, accompanied by gentlemen, to admire these relics of ancient skill and licentiousness. As pieces of workmanship these sculptures are no doubt admirable, and probably much more so than I am aware of; but to me there was nothing attractive there, save a few Antinous heads, sweet and pensive to perfection. Travellers, who wish to write learned remarks upon the statues, etc., in this museum, find, no doubt, an excellent help in the valuable description of them given by the Count de Clarac, and which they may purchase for two francs as they enter. The catalogue of paintings is simple, and gives the visitant little more than the author, the subject, and the dimensions of each picture.—But it is really too hard to suppress all my recollections of that afternoon. When I think of Marius in prison, as he is sitting at the table, and turning about with his stern countenance to the wretched hireling who dashes in to stab him, the "Tune, homo, audes," etc., which disarmed the assassin, almost rings in my ears. The piece is by Drouais. "The shipwreck of the Medusa," by Géricault, is a dreadful piece. "A scene of the deluge,"—grand for the simplicity and entireness of the conception, but like the whole French school, over painted. There is no ocean of water here, no barrels, cradles, and wagons swimming, no cattle drowning, no steeples, no chimneys sticking out of the floods. Two rocks rise above the water close together, one higher than the other. On the higher rock there stands a stout young man; his old, half-dead father hangs on his neck; with one hand he has hold of a young tree growing out of the higher rock, with the other he grasps his fainting wife, who totters on the lower rock, where there is just room for her feet; in one arm she holds a crying baby, and on her back, one hand thrown over her shoulder the other wrapped in her hair, hangs a lifeless boy, of about twelve years. The young man is determined not to let his wife and children go:—but the feeble tree breaks, and he is on the point of plunging, with his whole family, into the deep; and his countenance expresses all the horrors of the awful catastrophe. Below, the face and shoulder of a dead female look out of the black waters; a pale lightning

flashes away above the unhappy group; the rest of the atmosphere is pitch dark, and the rain pours down in torrents over the rocks. But the persons are not dressed, which is not only improper, but opposed to the history. The piece is by Girodet Trionson. "Christ and the Canaanitish woman," by Drouais again, I liked much. Most of Lesueur's paintings are beautiful, and the only exception from the exaggeration of the French colorings. His "Angelic salutation," "Christ scourged," "Christ bearing his cross," and a number of scenes from the life of St. Bruno, are plain and attractive pieces, which, like those of the Dutch school, improve very much on acquaintance. A number of landscapes, by Vernet, are charming; but above all, two or three night scenes, with the full moon reflected from the water, and fires kindled in the darker parts of the pictures, were, altogether beyond my previous conceptions, beautiful.—But I must say no more about things so little connected with my calling.

26. Had an interesting interview with Mr. G. de T., professor of Hindostanee, to whom Rev. Mr. Grandpierre had the kindness to introduce me. He is very partial to the missionaries and their cause, to religion, to mysticism, and to every thing which grows deeper than the epicurean spirit of the present generation in France, whose degraded state he deeply deplores. I labored to make him see the difference between the spirit of the New Testament, and that of eastern mysticism; but in vain. Perhaps I was not clear enough. He finds the doctrine of justification by faith in the Koran, as though the dead admission of the unity of God was not "toto coelo" distant from that great internal transaction between God and the sinner, by which "old things" pass away in a thousand respects; and relations, motives, feelings, hopes and fears, joys and sorrows, and every element of life, are changed in a manner and to an extent, for which human language has no words, but merely shadows and figures. But the Professor is an interesting and lovely man still. He gave me a little, but very able treatise, on the peculiarities of the Mohammedan religion in India, which he had published lately.

29. Heard that Ewald, a converted Israelite, and an appointed missionary of the London Society for the Jews in and about Algiers, was passing through Paris to Basle. He was to take dinner with Mr. Grandpierre, and I was invited to call after dinner and see him. I was

much pleased to make his acquaintance. He goes to Basle for his ordination, etc. and it may be we shall meet again there.

In the evening I attended the religious meeting of our French brethren. Was delighted with the spirit of intercession manifested for the poor souls of those who are now sick and dying in numbers with the cholera, and for the whole city. It was a delightful evening.

31. My strength having failed me for some weeks in my unremitting studies, I had concluded already, before the appearance of the cholera, not to overstep my three months, especially as I think I have accomplished my purpose in breaking through the Arabic, and laying the foundation for the Turkish and the Persian. On Monday I shall recite once more in Turkish, and then get ready as soon as convenient to set out.

April 2. Spent the day in running from one "bureau" to another for my passport, but did not advance much in the business. Returned to Prof. Kieffer the books which he had lent me. He was exceedingly kind, and offered to hear me recite either at the college, or at his own house, if I pleased, as long as I might remain in town. As a token of remembrance, he gave me his translation of the Turkish Bible in quarto, and an Arabic Bible.

5. I had intended to start to-morrow. The plan of traversing France on foot, for exercise, and for purposes of intercourse and conversation, had to be given up, on account of my feeble health.

8. Preached once more for Rev. Mr. Wilks, expecting that he would administer the Lord's supper himself. But he was too feeble to come to the meeting, and had to leave all the duties of the service with me.

Since the past week when I gave up my studies, and since the excitement which they had produced subsided, my whole system seemed to get unstrung very rapidly. I became unfit for every kind of effort. Hardly could I write any letters. I felt the strange influence of the pestilence now in the city. Saturday I threw aside every thing, to meditate on the subject of my sermon, but was utterly unable to put two thoughts together, without increasing my bodily pain. To-day in the forenoon I remained in my room, to prepare for the solemnities of the afternoon by prayer and meditation; but found it again impossible to think. I could only sigh and long for help from on high. The chapel I found quite filled. Several of our French brethren were present, to celebrate with us the love of

Christ. My text was John i, 29. "Behold the Lamb of God," etc. My bodily weakness was great, but some of the hearers seemed to be affected, all were still and solemn, and the season, to my own heart at least, was very refreshing. Some of those present, besides myself, expected to leave the city on the morrow early. Others remained, surrounded by disease and death. We all knew we should no more sit around our Lord's table together, while here below. How solemn to bid each other farewell for this mortal life, though it be but a moment of time; and again, a meeting to part no more—how full of heaven—balm even to that wounded bosom, which the stern call of duty, or the hand of a mysterious Providence, has torn bleeding from every earthly endearment.

The privileges of my residence in the capital of France are now past, and the retrospect of them is not without solemn interest. Indeed where is the moment of our fleeting lives, which is not full of responsibility, and full of importance to ourselves, to the world, and to heaven? I have improved the literary advantages of this famous place according to the directions given me, and perhaps to the utmost of my powers of body and mind; but have I done all the good in it which I ought to have done? I could not have pursued literary subjects, and at the same time been active in conversing, visiting, and exhorting those to whom I might have obtained access. I could possibly do but one thing only at a time—this is clear. But have I pursued every thing in proper proportion, and each in its own time? This is known only to Him who "seeth the end from the beginning;" and what can a poor sinner do better than exclaim, "Search me, O God, and know my heart," etc. etc. I have had it in view to see the wonders of this city before leaving it, and above all things to visit its various libraries and to spend some time in looking at some manuscripts. This was necessarily given up, as my health would permit no further effort. A fortnight spent in looking at the most important books and manuscripts, and especially the latter, might have been a profitable pursuit, though it looks rather bewildering, even to *glance* at the 820,000 volumes and the 111,000 manuscripts of the five public libraries, and the 267,000 volumes of several of the chief private libraries to which access is easily obtained. From this embarrassment I was now excused, and the only library which I did see was that of the Pantheon.

Paris has often been described, and the best thing which the Christian traveller can do after leaving it is—to pray for its perishing inhabitants.

9. Early in the morning the servant waked me up. I hastily proceeded to the general stage office, where I was happy to find Mr. J. S. He was the last Christian friend with whom I shook hands.

Washington Islands.

COMMENCEMENT OF A MISSION.

THE Marquesas islands, to a part of which the name of Washington was given by commodore Porter in the year 1813, are about nine degrees south of the equator, and but a little southwest of the *apparent* route of ships going from Cape Horn to the Sandwich Islands. Vessels diverge, however, from that route towards the South American coast, for the sake of taking advantage of the northeasterly trade wind, which prevails north of the equator. The longitude is about 140 degrees west of Greenwich. English geographers do not recognize any distinction of groups, but call the whole indiscriminately the Marquesas islands; or perhaps they may divide them into northern and southern groups. It is the northern group, consisting of three islands called Nuuhiva, Huahuka, and Uapou, which we call the Washington islands.*—The following paragraphs in the last Report of the Board, on the subject of a mission to these islands, were omitted in the December Herald.

The occasion which suggested to the Committee the idea of sending a mission to the northern Marquesas, or Washington islands, was the visit of the Rev. C. S. Stewart to that groupe in the U. S. ship Vincennes in 1829. Not recollecting that the London Missionary Society had ever attempted to establish a mission in this groupe, and not knowing that such an enterprise was seriously contemplated by its Directors, the mission at the Sandwich islands was provisionally instructed, nearly three years ago, to send some of their own number to the Washington islands.

The missionaries accordingly gave the subject an immediate and serious atten-

* Were it so to happen that one mission should occupy all the islands of the Marquesas, it would be well, perhaps, to include them all under one name—the Marquesas.

tion, and addressed letters of inquiry to their English brethren at the Society islands. In reply it was stated by the English missionaries, under date of February 1st, 1832, that one of their number had recently visited the northern Marquesas, and had left there several native teachers; and that it had been recommended to the Directors of the London Missionary Society to send six missionaries out immediately to the Marquesas. It is proper to remark, also, that our English brethren regard the entire group as included under the denomination of Marquesas, and do not distinguish the northern cluster by the name of Washington.

However, as it had long been desirable that some member of the Sandwich islands mission should visit the English mission in the Society and Georgian islands, for the purpose of ascertaining more perfectly the results of their long experience, the mission determined to send a deputation to the Washington islands by way of the islands just mentioned; leaving it to be decided on their return, whether the mission should be undertaken or not; and Messrs. Whitney, Tinker, and Alexander were appointed on the deputation. They accordingly sailed from Honolulu on the 18th of July, 1832, taking with them a native teacher from the Society islands, and some of the Hawaiian teachers, to help them in prosecuting the object of their mission. On the 23d of August they entered the harbor of Raiatea, one of the Society islands. From thence they proceeded to Huahine, and from thence to Tahiti. Their intercourse with their English brethren was on both sides of the most fraternal character, and no doubt mutually beneficial. To the mission at the Sandwich islands the results of it must be of very great value. The English missionaries preferred that the proposed mission to the Washington islands should be delayed until they could hear from their Directors at London: but should their American brethren deem such a delay inexpedient, they cheerfully consented to relinquish all claim to the northern group.

From thence the brethren proceeded to the Washington islands, where they were able to satisfy themselves very fully that a mission might be undertaken with fair prospects of safety and success; and such was the report they made to their brethren on their return to Honolulu about the middle of November, after an absence of four months.

The mission, at their general meeting in June, had referred it to the brethren who should be at Honolulu on the return of the deputation, to receive their report, and determine on the expediency of occupying the Washington islands. These were in favor of the measure, and the mission would have been fitted out immediately, had circumstances been such as to permit either of the physicians to accompany it. Such not being the fact, the subject was referred to the general meeting in June of the present year.

Meanwhile the Committee have forwarded instructions to the mission at the Sandwich islands to take no farther steps in relation to the Washington islands, in case decisive measures shall not have been adopted before the arrival of these instructions. It is contrary to their general principles to interfere with other missionary societies; and besides it is found that a mission to the Washington islands can be more conveniently sustained by the London Missionary Society, than by the Board.

It is proper to state, also, that the letters sent to the Sandwich islands mission by the ship *Mentor*, which sailed from New London, Con. with the fifth reinforcement in the fall of 1832, and reached the islands previous to the general meeting of the mission in June last, were so written as to encourage the mission to defer the mission to the Washington islands. Intelligence has been received of the arrival of the *Mentor* at Honolulu on the 1st of May, dated a few days later; and also a letter from Mr. Bingham, written June 1st, as he was on the eve of sailing for Lahaina to attend the general meeting; but no account of the proceedings at that meeting. Mr. Bingham says;—"Though your letter to the mission has rather thrown a check upon our ardor in reference to the Marquesas, still—as we do not hear that the London Society designs sending a mission to them, and as we are informed that sixteen ships have recently put into Massachusetts Bay for water and refreshments, and that the chiefs there have built a house for the missionaries anticipated and promised—we are not yet entirely at rest. The *Dhauille* has recently put in here, bound to Tahiti, and offers to take three mission families to the Washington islands."

It seems the mission decided in favor of prosecuting the enterprise. No letters have been received from the Sandwich islands of a

later date than June 1st. But from the *Washington* islands a journal has come to hand, and letters, by way of the Society islands, dated as late as August 21st. The *Dhaulie* left the Sandwich islands on the 2d of July, 1833, with Messrs. William P. Alexander, Richard Armstrong, and Benjamin W. Parker, and their families on board, arrived at Tahiti on the 24th, sailed from thence on the 26th, and on the 10th of August came to anchor in Massachusetts Bay, island of Nuuhiva. The vessel sailed from thence on the 21st.

Extracts from a journal transmitted by Mr. Armstrong, and from the letters of the three brethren who have engaged in this self-denying mission, will make the reader acquainted with the more important and interesting facts known as yet at the Missionary Rooms.

Extracts from Mr. Armstrong's journal:—

July 2, 1833. On board the brigantine *Dhaulie*, at sea. This has been a solemn and interesting day. The green mountains of Oahu are just fading from our view, and nothing is left for the eye to gaze upon, but the starry heavens above, and the "illimitable sea" beneath. At about eleven o'clock, the brethren and sisters of the mission, together with a number of native Christians and a few foreign residents, assembled on the wharf at Honolulu, to unite with us, for the last time until we meet on the shore of Canaan, in a song of praise, implore the divine blessing on our mission, and give us the parting hand. It was to me a moment of deep feeling. All the tender and better passions of the soul were awake. Recollections of past and endeared intercourse with beloved Christian friends who now surrounded me for the last time, anticipations of future trials and labors among the heathen, and above all an unusual sense of my own weakness and unworthiness to engage in so arduous, honorable, and responsible an undertaking, alternately took possession of my heart, so that while others sang and prayed, I could do little but cover my face and weep. Yet I felt and still feel no reluctance to be one of those, who shall first make known to the benighted Marquesians the riches that are treasured up in Christ: nay, I never engaged in any undertaking with more cheerfulness and a stronger confidence in God. The 494th and 533d of the *Village Hymns* were sung, a few appropriate remarks made both in the native and English languages, and a prayer was offered by Mr. Bingham, after which the

boats which stood in readiness conveyed us all on board, and in a few minutes the *Dhaulie* was under sail.

15. On the equator, long. 151 degrees west. All well, except the ladies who are yet feeble from sea-sickness. We have had strong winds from the north-east, and one or two days of calms, with clouds and rain; but have now the southern trades. Our accommodations are tolerable, except when it rains. As we occupy a second cabin fitted up for temporary use, we have little fresh air, except what passes through our hatch; consequently when it rains we have our choice, either to be wet, or have the hatch closed and be without air. We are crowded, but in this respect do not suffer much. The *Dhaulie* is a Baltimore cutter; of course a fast sailer, and having a long beam, rocks but little when the wind is fair; but she contains her full portion of bilge-water—the most unpleasant companion we have on board. Captain Bancroft is a polite and kind officer, and provides well for our comfort.

20. We have had preaching on Sabbath, either in the cabin or on deck, and prayers on deck in the evening, and in our cabin in the morning. Only three of our crew understand our language, and therefore we are unable to do much directly for their spiritual benefit. It is painful to witness the ignorance, wickedness, and inattention to divine things, which so extensively prevail among sailors. But a star of hope has dawned on the Pacific, and who knows how soon the abundance of the seas shall be converted unto God.

25. Tahiti. Arrived here yesterday, and have all been most hospitably entertained in the family of the Rev. Mr. Pritchard. This is certainly a charming island. Nature here wears her loveliest, gaudiest dress. None of that dreary barrenness, which strikes the stranger's eye so unpleasantly as he approaches the Sandwich islands, is here to be seen. From the beach to the topmost pinnacle of the mountains, all is green and cheering to the beholder. The various delicate shades of verdure presented by the wide spreading bread-fruit tree, the tall and slender cocoa-nut, the orange and lime tree, together with the low, thick, bushy *guava*, all clustering and entwining their boughs together in a mass, are calculated to awaken emotions of no ordinary pleasure in the breast of any one who has a taste for the beauties of nature. But these groves of Tahiti furnish

not only the pleasures of vision, they also afford the choicest fruits for gratifying the taste. To-day our rooms are strewn with baskets of oranges, limes, guavas, vi-apples, etc. The two latter fruits are unknown in America, but are excellent; the vi-apples especially possess a delicious flavor when cooked or preserved, somewhat resembling that of the peach. For these our voyage and sea-sickness have given us a keen relish, and a supply of them will add much to our comfort during the remainder of our voyage. To-day we have received a valuable present. Mr. Bricknell, a merchant here, and a relative of one of the elder members of the mission, has given us a fine young cow and calf, the finest of his flock, which, with three other young cattle, we are taking with us for future support and comfort. Mr. B. has certainly testified by this his interest in our cause, and his regard for our welfare.

The Society and Georgian islands, and the missions established in them, have suffered greatly from the sale of ardent spirits among the natives, by English and American trading ships, more especially the latter. War and licentiousness have arisen in their train, with a desolating influence. Should merchants continue to send the baneful poison to the islands of the South Pacific, as they have done, it may be hoped that some one will have the benevolence and courage to make a fearless exposure of so inhuman a conduct, through the press, both in this country and in England.

26. To-day at two o'clock we bid farewell to our kind Christian friends, Mr. and Mrs. Pritchard, and now are sailing before a fine westerly breeze for the land of our labors and trials. We all feel refreshed by our visit, and much gratified with the new scenes we have beheld, and the new acquaintances we have formed. May the spirit of Christ dwell in them richly, to comfort and strengthen them, and give them success.

Aug. 4. Sabbath; pleasant day; have had preaching on deck; theme of the discourse, "But we preach Christ crucified." Passed the island W. Henry; one of the "Low islands," or "Dangerous Archipelago," or "Pearl islands." These are a group of very low and chiefly uninhabited islands, lying to the east and northeast of the Society islands. Their chief productions are the pearl shells, and beeche-de-mer, a kind of slimy fish

valuable in the Chinese market. They are very numerous; and navigation among them is dangerous, owing to their being so low that they cannot be seen in the night.

9. Have lately been much retarded by calms and variable winds, but this morning the island of Magdalena rose into view, and we are now bearing away to Nuuhiva. The day is fine, and the wind fair. The land of our labors is almost in sight, and I feel somewhat like a soldier just entering the field of conflict. May the Redeemer grant us his gracious presence, and enable us to honor him, whatever may be our lot.

10. To-day, about 10 o'clock, we cast anchor in Massachusetts Bay, island of Nuuhiva. At day-light, this morning, the island was in full view. Its elevation is by no means so great as that of either the Society or Sandwich islands. This is also true of all the Marquesian group. In the distance this island appeared to be nothing but a pile of irregular, barren hills, running out in abrupt and naked bluffs into the ocean, without reefs or flat lands around its coast, and intersected by numerous deep valleys. These valleys are exceedingly fertile and beautiful. Nature seems to revel in luxuriance. Numerous rivulets running from the mountains, and plentiful showers of rain, keep every thing that grows in a flourishing state, so that the spontaneous productions of the land more than support its inhabitants, without any industry on their part.

The anchor was scarcely cast this morning, before our deck was crowded with natives, men, women, and children, who swam off to us in numbers, some carrying their kapas in their hands above the water, and others keeping up a constant and most deafening noise. Some of them, both men and women, were entirely naked, and none of them wore any thing more than a narrow strip of kapa around the loins. The children were without even this. The first thing which attracted their attention on board, was the ladies and the children. Some of them at first appeared perfectly frantic, uttered loud ejaculations, loud laughter, and jumped on the deck with amazement as they looked down the hatch into the ladies' cabin, and saw them with their children on their laps. *Vahini* and *pikani* (the women and children) were the whole talk fore and aft, while every hole and scuttle, through which they might be seen, was crowded by naked and noisy natives. It was no small trial to the

feelings of our wives to witness the shameless conduct and indelicate gestures of many in the crowd that gazed upon them. A person, who has never been in a heathen land, can scarcely form a correct idea of the shocking indelicacy of their actions. But if their language had been understood, the case would have been much worse. The females, too, in this respect, are no better than the males.

The Marquesians, however, are naturally a fine race of people. Their form and physiognomy please my fancy better than those of any other tribes of the Pacific I have yet seen. Many of the women are truly handsome; and perhaps the men would be equally so, were it not for the tatooing, which blackens and disfigures most of them very much. Their skin is evidently a shade lighter than that of the Tahitians and Hawaiians.

From several foreigners, who reside here, we have received a sad item of intelligence. About three weeks ago, they, with two other white men, visited a small tribe on the other side of this island, for the purpose of trading; and, while some distance from their boat, the natives rose upon them, and attempted to murder all of them. Most of them, however, took the alarm in season, and with great difficulty made their way to the boat, and, being assisted by some friendly natives, carried it some distance to the shore, and put out to sea; while the two above-mentioned were overtaken, and beaten to death by clubs. And what forms a shocking part of the tragedy is the fact, that, in a few minutes after they were dead, their bowels were taken out, and eaten by their murderers. What can be more horrible than this! Let those who think it a matter of small importance whether the heathen have the gospel or not, consider this distressing transaction. The act was done, I understand, by the instigation of a chief in a neighboring valley, who had had a trifling dispute with one of the foreigners.

Soon after we came to anchor, Messrs. Alexander, Parker, and myself, taking Mr. Morrison as an interpreter, went ashore to visit Hape, the principal chief in this valley. He is a sick man, and probably never will recover; but, lying on his mat, he received us with kindness, and seemed to rejoice that we had at last arrived. Without a moment's hesitation, he offered us his house to live in, and said he would have one built close by it for himself, that he might be able the better to protect us. The dimensions of the house are about twelve feet by

forty. This is to be our dwelling for the present, and also the store-house for our goods. It is built in native style, a half-house, with the one side open, and without windows or doors. The floor is laid with large round stones, and, at one side, two logs of a foot in diameter are laid about four feet apart, with a mat between them for a bed. One log constitutes the pillow, while the legs lie across the other. The house is built of small poles set in the ground, and covered with the leaves of the bread-fruit tree and cocoa-nut.

12. To-day Mrs. Armstrong and Mrs. Parker ventured ashore for the first time. As we expected, they attracted a great crowd. Astonished natives came running from every quarter, and one woman got completely beside herself. She, with a multitude of others, would run up close to the ladies, look under their bonnets, and see their faces; then clap their hands, and dance, and run backwards and forwards, and exclaim, *motaki, motaki, kaohu, haohu*, "good, good, love, love." The crowd was so thick and rude, as to render it difficult to pass through it, but no insult or injury was offered to any of us.

15. To-day we have had another throng. Our goods being chiefly landed, and our house somewhat fitted up, we have come ashore to live. We have been so thronged as to be almost suffocated, and there is so little subordination among the natives, that the chiefs could render us but little assistance. Not only the doors and windows of our house are thronged, but they make holes in the thatch of the house to peep through. They are perfectly delighted with our children, and use every effort to get them into their hands; but Hape has made both the women and children *tabu*. The natives are very thievish, but we have as yet lost nothing of any consequence, owing in a great measure to the vigilance of our friendly chief Hape, who has had himself carried and laid by our goods, where he has watched them from morning till night. Their greatest desire is for tobacco, powder and muskets. They will give any thing they have, or do any thing they can, for these articles, while they are slow to be moved by any thing else.

This tribe and the Taipis are still at enmity; but we anticipate no danger from this quarter, inasmuch as this tribe, with its allies, is more than a match for the Taipis.

19. Our doors and windows are still crowded by rude and gazing natives. O that they were as anxious to rush into

the kingdom of heaven, and explore its holy and happy regions, as they now are to enter a cottage of leaves, and gaze on its meager contents. To-day Hape has given liberty to captain Bancroft to take away two of his wooden gods, which are as large as life. The common natives, however, murmur a good deal. They say they are afraid the gods in their wrath will kill all the bread-fruit, and they will be brought to starvation. When the captain's men were carrying away the idol, a small shower began to fall; this the natives attributed to the anger of the god. It is evident that Hape is bound to his idolatry by a slender cord, but most of the people are strongly attached to it. A priest said, a day or two ago, the *hamane* (book) is *kikino* (bad,) but *powda* (powder) is *motaki* (good.) If the idols are once destroyed, the whole system of tabus and superstitions will fall with them, and this will be an important step towards the furthering of the gospel. It is humiliating to reflect, that all the wars and assassinations which have been desolating these beautiful islands, arise from their false religion. When a chief dies, a human victim must be slain; an attack is at once made, either secretly or openly, on a neighboring tribe to obtain one; and then a war is commenced, and a repetition of such attacks keeps up constant hostility. This is turning the "truth of God into a lie" with a vengeance. O how excellent does the gospel of peace appear, when viewed in contrast with a system of belief which spreads cruelty and blood among its abettors! But this religious darkness must give place to the holy religion of Jesus, and then these swords shall be beaten into ploughshares, and these spears into pruning hooks; and what is now a moral wilderness almost too dark and dangerous for the traveller to pass through, shall blossom as the rose. Blessed prospect! but no more blessed than sure. May this assurance strengthen our hearts, and encourage Christians to pray for this people.

20. Have been exploring the groves and brooks a little to-day, and am delighted with the rich and beautiful scenery which surrounds us. The groves of bread-fruit, cocoa-nut, papai, and a great variety of thick vines and shrubbery, form one almost unbroken shade, and render a morning or evening walk exceedingly pleasant. The pleasure too is increased by an occasional note from a bird that inhabits these forests, and also by beautiful limpid streams of water that flow from the mountain and diffuse

fertility along their banks. The bread-fruit abounds, and is equal to any in the Pacific. This is the whole subsistence of the population.

From what I have seen of this people, they do not appear to be so filthy either in their persons or houses as either the Society or Sandwich islanders. Their houses are built on piles of stone laid up in a rectangular form, which keeps them dry, and free from hogs and other filthy animals. There is no want of vermin on their bodies, but many of them, at least, are perfectly clear of them, a thing that one would scarcely expect who was acquainted with other tribes in this ocean. We are hospitably received at every house, and frequently desired to eat of their papai, a paste made of bread-fruit. As they live on the spontaneous productions of the land, they do little, except fish and repair their canoes; yet, though indolent and given up to the indulgence of unclean lusts, their minds appear to be active and independent, and indicate no lack of capacity to learn. One reason why they work so little, is because they are so apt to steal from one another. This they say is the reason why they do not cultivate the soil, and raise potatoes and kalo.

21. To-day the Dhaulle takes her departure, and leaves us alone in this "end of the earth." But the Lord is our sun and shield, and those who trust in him cannot be moved.

In a letter, written on the day the Dhaulle left them, Mr. Armstrong says:—

The good hand of God is still upon us, and though we are engaged in an arduous work, and are surrounded by the most depraved of the human family, I believe we would all rather be here, than any where else in the world. We ask an interest in your prayers continually, and wish you to ask for us an interest in the prayers of all who love Zion.

Perhaps we are sometimes too backward, from motives of delicacy, to describe what our dear brethren and sisters, who go as missionaries to the heathen, are compelled to witness and endure. It is indeed "a shame even to speak of those things which are done" by the heathen; not only "in secret," but openly, in the face of day. But how can we sympathize with our brethren and pray for them as we ought, if we are ignorant of some of their greatest trials and severest sufferings? Mr. Alexander says:—

This is truly a *heathen* people. The island may be well described as a great brothel. Chastity appears to be utterly unknown. The gestures which the men practice before our wives, are truly shocking; and wherever we have met native females, they have most unblushingly offered themselves for pollution!

A mission to such a people—and they are not peculiar in these respects—is truly a “work of faith, and labor of love.” But there is nothing impracticable, nothing disheartening in the nature of it. Only let our brethren be fervently remembered in the prayers of the churches, and we may soon expect to hear that the gospel has begun to exert its purifying, transforming influence upon the degraded inhabitants of Nuuhiva.—Mr. Parker states, that whale ships are beginning to touch there, and that they may be expected soon to resort there in considerable numbers.

Considering the course of divine Providence in reference to this enterprise, it is with peculiar satisfaction that the Committee advert to a letter received from the Rev. William Ellis, Foreign Secretary of the London Missionary Society, before the arrival of the communications from the Washington islands. The letter is as follows:

London, Oct. 12, 1833.

DEAR SIR—When I last had the pleasure of addressing you, which was under date of September 5th, I intimated that the expected intelligence from the South Sea islands, to which I had referred in a former letter, and by which our proceedings in reference to the Marquesas would be regulated, had not arrived. The arrival of the Foxhound, within the last three weeks, after a speedy passage, direct from Tahiti, has brought the anticipated tidings from our brethren there. These have induced us to make an appointment of two brethren from England, and one from Tahiti, to the southeastern cluster of the Marquesas. The brethren from England will embark without delay. Their Instructions will define their appointment to the cluster above referred to, of which I am requested to inform you, and to convey the assurance of the Directors, that it will afford them much satisfaction to learn that you have been induced to appoint a mission to the northwestern cluster. I can only add, that should this take place, I shall regard it as a favorable indication of comfort and encouragement for the

brethren, and of benefit to the people. With kind regards, etc.

Yours very faithfully,
W. ELLIS.

Bombay Mission.

AHMEDNUGGUR.

EXTRACTS FROM THE JOURNAL OF MR. READ.

[Continued from p. 47.]

Aversion of the people to the gospel.

Nov. 30, 1832. Babajee and myself visited and preached at seven villages, four of which had not been visited before by a missionary. We found the people, as usual, quite ready to hear till they discovered the spirituality and exclusive character of the gospel. They then soon lost their interest in our preaching. The people, too, not unfrequently fancy that I am a servant of government, and hope that their attention will in some way procure them favor. There does not, among the Hindoos in general, appear to be the least desire to inquire “what is truth.” You may convince a Hindoo of a truth an hundred times, and make him confess it, and, if it suits his convenience any better, he will as often deny it. This remark is rather applicable to those who have heard the gospel, and attempt to fortify themselves against it. I suppose there are some people in America, who think the gospel need only to be proclaimed to the Hindoo in all its purity and excellency, and Hindooism, with all its folly, obscenity and wickedness, exposed, and the work is done. But how greatly such mistake. The heathen *hate* the truth as much worse than impenitent, thoughtless, and infidel men in a civilized land, as they are more debased and depraved. Many of the brahmins are evidently apprehensive that light is about to break in upon them, and expose the secrets of their abominations. I have seldom seen this manifested on first visiting a village, till on my last tour. The brahmins, in two instances, when I began to speak of the character of their gods, of their shasters, and the nature of the instructions which they impose upon the people for the word of God, reminded me that the day was fast spending, and if I had far to go I ought to be on my way. I reminded them in return, that the day of life was fast passing away, and the night of death coming. They evidently

fear to have the people know the true character of their deities, and their sacred books.

A few incidents occurred in a village a little distance from the road, which it may be interesting to notice. The inhabitants, a few hundred in number, are cultivators of the soil. The village is apparently too poor to have a temple for their god. He is therefore seated under a tree. Nor had the sculptor displayed his skill on the god whom they worshipped; for the image (if in the likeness of any thing) is little more than a rude stone. Under the same tree are several other stones, which receive homage. Not a chisel has touched them, and in nothing do they differ from other stones around them, except that the top is daubed with red paint. This is to be seen in every field, and under every green tree. The people were all in the field. I feared I had come in vain, or if I waited for their return, I should be obliged to return in the dark. The first man who appeared was a gosawee. He had just arrived from some neighboring village. He took possession of the durmushel (a kind of Indian caravansary.) It was evident from his mein that he thought himself a very holy man, and expected the people to seize on the favorable opportunity of laying in a stock of righteousness against the time of need. The means of doing this, all well understood; it was to feed well the gosawee. He was naked except a strip about his middle, and completely covered with ashes from head to foot. The squalid appearance of the man, who was otherwise well looking, stout, and healthy, the nature of his errand, in connection with the poverty, ignorance, and superstition of the people, excited my indignation. After some inquiries as to his manner of life, I asked him why he had cast off every useful and honorable employment, and chosen rather to deceive these poor ignorant people with an hypocritical sanctity, and to eat their children's bread, than to gain a respectable livelihood by his own hands. He said this was his business, and he must have a subsistence. He was quite indignant that I should say he ought to earn his bread with his own hands. I rebuked him severely for so imposing on the people; and assured him that so far from acquiring righteousness in this way, he was displeasing God. The villagers had by this time collected, and seemed much better pleased with this kind of preaching than my holy auditor did. I admonished them of the folly, and the sin too,

of supposing that righteousness may be obtained by feeding a lazy set of mendicants. The gosawee retired, and I preached to the people Christ and him crucified. Not a person in the village could read. I left three books with the partell, and told him to keep them safely till some reader should come to their place, then give them to him to read to the people.

Witnesses a Hook-swinging.

I will mention one other incident, which occurred in this tour; and I blush for shame, and fain would abjure my relationship to the human family, when I remember that men calling themselves rational beings were the authors of it. I refer to a "hook-swinging," which we witnessed the evening after we left N. The readers of the Missionary Herald are acquainted with this mode of self-torture. I there saw a drawing of it a few months since, which in general represents it well. I will therefore speak only of the impression which seemed to be produced on the multitude by the scene, or rather the solemnity of the religious rite.

The *buggard*, as it is called, was to take place about two miles from the village where we were stopping, on a hill of an oblong conical form, which rose in the midst of an extensive plain. It was a great holy day, and hence the people had no time to hear the gospel. All the people, great and small, rich and poor, were fascinated, they knew not why. As we passed over the plain, multitudes of these poor deluded wretches, on every side and from every direction as far as we could see, were wending their way to the place of exhibition. Children going to a puppet-show might be expected to show more sobriety, not to say solemnity, than this thoughtless, infatuated people exhibit in their most meritorious ceremonies. Mrs. Read was obliged to remain at the foot of the hill. The ascent is so steep and the way so rough as only to be ascended on foot. At the top is a temple of the god Carnoba. This is a deity much worshipped by the lower class of people in the Deccan, and it is in honor of him that the *buggard* is performed. When I had nearly reached the summit of the hill, the first object which met my eyes was a procession marching around the temple. The devotee followed a band of native musicians. They beat their uncouth tom-toms, struck their rude cymbals, and played on the harp, with all their might. Their painted faces,

naked bodies, hideous aspects, and infernal music, might have led one to believe they had but just escaped from the pit. Nor would the error be corrected, as the eye passed from them to the devotee. He was a man of middle age; naturally of a sullen countenance, but rendered hideous by painting. He was nearly naked; around his neck hung a chaplet of flowers, and in his right hand he carried a poinard, on the end of which was stuck a green lime. He walked under a canopy of coarse cloth, which was supported by four men. When they came in front of the temple, they stopped before the god. I was unable, on account of the crowd, to see what kind of rite was there performed. The procession then moved forward amid shouts and music to the post, which was erected a few yards in front of the temple. I stood near the spot. The devotee was conducted round it, and brought back to the place where I stood. When the hooks were ready, and the end of the horizontal pole brought down, the officiating man demanded his pay for what he was about to do. It might have been supposed, that in so religious an act, and before such a concourse of people, it would have been in time to be paid when the work was done. The circumstance seemed to attract no one's attention but mine. Seeing all now ready, I asked permission to speak to the devotee, and also to address the people. I assured him he was about to do a very foolish thing, both useless to himself, and abominable in the sight of God; and entreated him to desist. He appeared stupid and indifferent to what I said—had probably taken opium, or some stupifying potion. I assured the people too, that all such methods of obtaining the divine favor were worse than in vain—were displeasing to God, and would sooner or later bring his judgments upon them. I called on Babajee, who stood by me, to declare to the assembled assembly the more excellent way. The people soon became impatient at the delay. The whole is a mere exhibition. A monkey-dance would have produced the same kind of feeling. The man holding the hooks then threw his arms around the devotee, not to embrace him as I supposed; he brought his ear to his own mouth, and gave the most terrific scream, in which the whole multitude joined. The hooks were inserted, the pole raised, and the man set swinging. At first he swung gently, but, after a few rounds, at a terrific rate. The people howled like so many savages, in which the devotee, at first, joined. The

then threw nuts and flowers over the heads of the multitude. He was careful to keep a strong hold on the cord suspended from the horizontal pole. A man strong in the arms would in this way support nearly his whole weight. But a small portion of the people on the hill paid any attention to what was going on at the post. They were laughing, talking, quarrelling, buying, selling, eating, drinking, and smoking. After the man was let down, another uproar was occasioned by the two coolies who swung him. They had not received so many pice as custom allowed.

The devotee then retired from the crowd, and sat down with his friends. I intruded myself into their circle, and found them very merry—as satisfied as a Papist is, when he has got a full pardon for all his sins, and free indulgence for time to come. I conversed with them for some time. I asked him why he had swung? He said it was in fulfilment of a vow. He was very sick, and made a vow to Carnob that, if he should recover, he would swing in honor of this deity. I asked him by whose favor he had recovered, and remonstrated with him on the absurdity and ingratitude to God in giving the praise of his recovery to a demon. I retired with more abhorrence of idolatry, and more pity for deluded heathens, than I have ever before felt.

A Paper, containing an engraving of a scene such as is described above, was published with the *Missionary Herald* for April, 1832.

Dec. 10. Went to Binjah, and stopped at the village temple. Babajee and I alternately addressed the people for nearly two hours. We had much discussion with a sardoo, a gooroo, and a gosawee. They were from the north country. A sardoo is a reputed Hindoo saint; a gooroo is a religious teacher, and a gosawee a religious beggar. These all get their living by their righteousness. I told them, in general terms, that those who had the ability, but did not labor, were drones in society, and that giving to such was sin. They taught the people a different doctrine. After the people had dispersed, and I had gone, they confessed to Babajee, that we had spoken "words of wisdom." But it would never do to talk in this manner, they said, before the common people, for it was never designed that they should be made acquainted with this superior kind of knowledge. They en-

treated Babajee to desist from divulging the fountains of wisdom to the people. It is not hard to discover whence the Romish priests learnt that the word of God was not to be entrusted to the laity.

Ceylon.

EXTRACTS OF A LETTER FROM DOCT. SCUDDER.

Increased facilities to labor among Roman Catholics.

In the course of the last quarter, [ending June 30, 1833.] I have met with very few obstacles in pursuing my labors for the spiritual good of the heathens. My evening meetings have been re-established, and my labors continued from house to house. I am happy to say, that I have been enabled to push this latter important and indispensable part of the missionary's duty, further during the last six months than in any six months for years past. Tracts and portions of the Bible have been distributed to a considerable extent. The latter amount to about six hundred, and have been given principally to Roman Catholics. I am glad to say that the obstacles in the way of distributing the Scriptures among them have, to a great extent, given way. In a tour I took about five weeks ago to one of the neighboring islands, I found this to be remarkably the case. The people thronged me to procure the holy Scriptures. I had, I suppose, forty or fifty persons in my tent at one time, a number of whom, without the least apparent fear of each other or of their priests, begged for and received them. My stock was so soon exhausted, that I was obliged to send off to Mr. Poor for a fresh supply, which he kindly sent. I have been much indebted to the Bible Association connected with the seminary at Batticotta for repeated supplies of portions of the Scriptures.

It becomes me to remark in this place, that it is an object of ardent desire, to supply the Roman Catholics with the whole of the Bible; and may the Great Head of the church be pleased in his infinite mercy to direct, that this may ere long be the case. It is the sword of the Spirit, which will cut its way when all my addresses fall useless to the ground. One more remark. It is, that the opinion is now extensively going abroad that the Scriptures we give are not the adulterated, (as was the opinion several years ago,) but the pure word of God. The

only one which remains to be done away is, that we who give it, are the perverters of it.

Annual Meeting of a Native Temperance Society.

One of the most interesting circumstances which has transpired has been the annual meeting of our native temperance society. It was attended by some very respectable heathens. A number of males and females of less influence, with about one hundred children from my schools, were present. The meeting was held in the church. Cassenathun, the president of the society, was seated on a mat in front of the pulpit. T. W. Coe, the secretary, was seated at his left side. The most respectable part of the heathens were on his right side; the speakers at the meeting and others on his left. The females were seated on the same side with the former, but at some distance from him. The children occupied the middle seat in the assembly. Behind them, were adults of various descriptions.

The meeting was opened by the secretary's reading several verses of the Scriptures; and after a few remarks, he read the annual report. From this it appears, that about 380 persons have enrolled their names as members of the society. Of these, 50 have died with the cholera. Of 22, who were drunkards, about twelve have been reformed. The others continue their destructive course, and are to have their names stricken from the list of those who have subscribed the constitution. Two, who signed it, and who continued to drink, have met with a violent death. The first was a young lad of about twelve years of age, who, when drunk, fell into a well, and was drowned. He was brought to this place, and the toddy continued to flow from his mouth for some time after the vital principle had to appearance become extinct. The second fell from a palmyra tree, and was instantly killed. The report states that these deaths occasioned a considerable degree of alarm among those who heard it, and who were, like them, drunkards.

After the report was read, a number of resolutions were adopted, the substance of which I will mention, with the names of those who made and recorded them. The first was made by Nathaniel, catechist, of Oodooville. It was, that the report now read be accepted. It was seconded by A. McClelland, of Santillipay. The second was moved by T. W.

Coe, my principal native assistant; that those who officiated as officers during the last year, be continued in office. It was seconded by S. P. Britain, of Santillipay. The third was moved by C. A. Goodrich, native preacher, of Oodooville; that thanks be returned to God, for the measure of success with which he has blessed the society. This was seconded by Swamenathun. The fourth was moved by Philip Matthew, of Nellore;—that the thanks of this society be given to the officers for their exertions during the past year. It was seconded by A. Mc Farland, the court modeliar of Molatovo. The fifth, with after modifications, was moved by my medical assistant, John Cheesman;—that though it be lawful to drink wine, yet for an example to those who drink toddy and ardent spirits, wine, except for religious purposes or medicine, be added to the articles prohibited by this society. This was seconded by Shandry Sekadee, of Matherkel. The sixth was moved by Nathaniel Niles, native preacher, of Batticotta;—that it is the duty of the society to continue their exertions in the work which has been commenced. It was seconded by Pownombalum, of Santillipay.

Many appalling facts were mentioned by several of the speakers. Among others, that mentioned by Nathaniel Niles was peculiarly so. It is, that twenty years ago, the practice of drinking obtained to a small degree; but now, it extensively prevails. He compared it to a hole in a vessel, which, from a small beginning, had grown to such a pitch as threatened to sink the vessel. This is a fact, the cause of which calls aloud for inquiry. One of the reasons may be owing to the partial removal of the restrictions of cast. Christianity has to some extent broken it down, and the great adversary of souls has taken the opportunity to excite the people to ruin themselves by intemperance; and unless God in his great mercy enables us by some powerful means to put a stop to it, it is impossible to tell where the evil will end. The second reason, and one which has done more evil than the other, is, (as there is much reason to believe,) the example which has been set them by foreigners, to whom they look up as superiors.

All who are interested in the welfare of the mission should incessantly pray, that those of us who are set for the defence and confirmation of the gospel, may have wisdom given us to make use of every lawful means of putting a stop

to this alarming evil. A tract in English, as well as one in Portuguese and Tamul, has been printed. The Lord add his blessing.

Good effects have already appeared from our meeting. A very respectable man, an officer of government who was present, after returning home, ordered that no more toddy should be drawn from a tree which was standing in his yard. Another officer of government, who was also present, went the next morning to the market in Changane, and ordered those who had brought toddy for sale, to take it away, and never again make their appearance there with it. Some have said that the establishment of the society was the best thing the padry ever did; and some poor women, whose husbands have been in the habit of drinking, have requested their thanks to be given to me.

EXTRACTS FROM THE JOURNAL OF MR. MEIGS.

Excursion to neighboring Islands.

Jan. 10, 1833. Set sail early this morning for the island of the Two Brothers, which lies a little more than half way from Jaffna to Manaar. In Tamul they are called *Twin Islands*, deriving their name from their relative position. The distance between them is short, and cattle and horses easily pass from one to the other. They are very low, rising but a few feet above the level of the sea, and during a violent storm are nearly covered with water. They are used only for grazing and fishing. Formerly the government pastured a part of their horses upon them. For the purpose of shelter and security, an oblong square of about a quarter of an acre was enclosed with buildings on the two longest sides east and west, for stables for the horses; on the north, rooms for hay, and on the south, a dwelling-house, store-room, kitchen, etc. As the government stud is now sold off, and the establishment both here and at Delft reduced, the buildings are of no use to the government. On application for this purpose, his excellency Sir R. W. Horton, very generously gave us the buildings, to assist us in our establishment at Batticotta. Only a part of the materials will pay for the expense of removal. The tiles, the timbers on part of the roof, and the cut stones of which the pillars are built, are valuable. We hope shortly to put the tiles on the old church at Batticotta. To

examine them is the principal object of my visiting the island. I found near the government buildings an establishment of some Chinese, who come here at one season of the year for the purpose of catching and curing the *beehe de la mer*, which is used by the Chinese as an article of food. The house in which they sleep while on the island, is built over the water, and stands on posts about six feet high, according to the manner of building in Cochin-China. This is the only house of the kind that I ever saw.

I found on the islands about a hundred inhabitants, who are Roman Catholics of the lowest caste. They are very black, and in their whole appearance quite savage. This arises partly from the shape of the cap, which all the men wear on their heads. It is braided from the leaf of the palmyra-tree, and appears much like the helmets with which ancient warriors were clad. I had considerable conversation with them on religious subjects. They were attentive, though bigoted to the forms and ceremonies of the Roman Catholic faith. Just in front of the little church, hangs a picture of St. Anthony, their patron saint, painted on cloth, and flapping in the wind like the colors of a regiment.

11. I left early this morning for home. But as the wind was ahead, and our boat but a poor sailer, we were obliged to sail due east for the main land. We landed about nine o'clock in the Wanny District, and visited a few papists that live in the neighborhood. The greater part of this extensive district is said to have been formerly in a high state of cultivation, and thickly peopled; but, from the effects of war among the native kings, neglect of the tanks, or great reservoirs of water, used for cultivation in the dry season, and various other causes, is now but thinly peopled, little cultivated, almost overgrown with trees, and overrun with wild beasts. Should pains be taken to repair the numerous large tanks in the interior of the Wanny, and to make roads through the country, this great district may again be brought into a high state of cultivation, and become the desirable abode of a vast and industrious population. And who will not add one ardent prayer that they may be a happy *Christian* people?

I walked a considerable distance into the interior, and found only here and there a few scattered huts, inhabited by low caste people, who principally subsist by raising cattle. I saw large herds of these, as well as many buffaloes.

12. I landed again this morning, and while the boatmen were taking the boat round a point of land, I walked across, a distance of about five miles, for the purpose of seeing a little more of the country. As the rainy season is just past, it appears to great advantage. There are but few inhabitants, but the country abounds with many kinds of wild game. Traces of elephants and wild hogs were everywhere to be seen. Deer, elks, buffaloes, bears, a small species of the tiger, jackals and hares, everywhere abound. Among wild fowl, the most common are peacocks, jungle-fowl, partridges, curlews, ducks, etc. As we were passing through the jungle, we heard an elephant, not more than ten or twelve rods distant, breaking down large branches of the trees with his trunk. But as we were not suitably armed, we did not choose to disturb him, and of course made the best of our way off as fast as we could. We were told that two other elephants were near that place about half an hour before, and were then in a tank not far distant. I saw many beautiful peacocks, and some deer, but most of them at a distance. We shot one fine buck, however, that came into the foot-path a few rods before us, which was much relished by all our company; more especially by the hungry boatmen. I had several opportunities of communicating religious instruction to the people, both by conversation, and the distribution of tracts to such as could read. As the wind was contrary, I did not reach Batticotta till the evening of the 13th.

14. This morning at nine o'clock the distressing intelligence was communicated of the sudden and unexpected death of Mrs. Winslow, at Oodooville. In the afternoon at five o'clock we all had the mournful pleasure of assisting in committing her remains to the dust, and of mingling our tears with those of our afflicted brother and the motherless children. Not these only, but the whole mission, and the missionary cause generally, have experienced an irreparable loss. Still the Great Head of missions lives, to carry on his glorious work by such instruments as he pleases; and though one after another is called to his service above, yet he will not forsake us, but will raise up others to advance his cause.

15. Heard that Casenathen, one of my schoolmasters, died of the cholera during my absence to the islands. He had long been attentive to the concerns of his soul; often requested to be baptised and admitted into the church; was in

the habit of kneeling at prayer, and also of praying in his school. Still, as Mr. Poor and myself had some fears respecting his piety, he had not been received. I could not ascertain what were his views and feelings at the time of death.

20. Preached a funeral sermon here with reference to the death of Mrs. Winslow. "Blessed are the dead who die in the Lord," etc. This is indeed very happily exemplified in her case. While in the chapel we heard of the death of one of our masons, who has long served the mission at this place. He died of cholera. He was a very amiable, good-tempered man, had long heard the gospel, and assented to its truth; but I fear had not embraced it in sincerity. The news of his sudden death made a solemn impression on the audience, and I made use of it as a warning to all to be ready for the king of terrors.

In consequence of the death of Mrs. Winslow, it was necessary that Mr. and Mrs. Spaulding should remove from Tillipally to Oodooville, to take charge of the female boarding-school. This gave occasion for Mr. Meigs' removal, with his family, to Tillipally—after it had been determined, with Mr. Meigs' cheerful consent, that his bereaved brother in the mission, rather than himself, should visit America. See vol. xxix, p. 443.

Removal to Tillipally, and Retrospective View of sixteen years spent at Batticotta.

Feb. 28. As Mr. and Mrs. Spaulding have removed to Oodooville to take charge of the female boarding school at that place, the important station at Tillipally is left vacant. On account of my large family, I have long felt it desirable to have a station by myself; but have not had an opportunity till the present time. With the exception of about three months, it has been my lot to live with another mission family in the same house, ever since I came to Ceylon; and I rejoice to be able to say that we have always lived in peace. I have offered to remove with my family to Tillipally, and the offer has been accepted. It is now about ten years that I have been associated with Mr. Poor in the labors of this station; and I may truly say that we have dwelt together in unity, that we have labored in love, and that our seasons of social and spiritual communion with each other have been many and very pleasant.

March 8. Yesterday, having sent most of my furniture to Tillipally, my family all removed to that place, and to-day I followed them to my new station. In taking leave of Batticotta, many important thoughts crowd upon the mind. There I have lived and labored for almost sixteen years. There myself and family have experienced unnumbered mercies from our heavenly Father, for which I desire to be unfeignedly thankful. When I went there, the buildings were uncovered, and partly in ruins—the supposed habitation of innumerable evil spirits. At certain times in the day, the people could by no means be persuaded to walk near the old ruins, so great was their fear. Now, they are supposed to have fled, as it is said they will not remain where missionaries take up their abode. Now, there are comfortable accommodations for two families, appropriate buildings for a large literary seminary, and the old church so far repaired that it may be used for the public worship of God. Sixteen years ago, there were no native free schools. Now, there are eighteen. Then, there were no church-members. Now, there are fifty-five connected with the station. I find that a sixteen years' residence there has created many attachments between me and the people, which cannot be broken asunder without pain. The people in various ways manifested more sorrow at parting, than I had anticipated; and though a part of this may be considered as mere form and ceremony, much of it is undoubtedly sincere. I leave, also, the seminary with much regret; for, though it has fallen to my lot to be more employed on the external, than the internal concerns of it, for more than four months past, I have had the pleasure of attending to the theological class for one hour in a day. They are evidently making very pleasing progress in a knowledge of the Scriptures.

10. Tillipally. I preached my introductory sermon at this place to a large and attentive audience. About four hundred children of both sexes attend from the native free schools. They come early in the morning, and are divided into classes for reading the Scriptures and tracts, and repeating their catechisms. I preached twice to-day in the church, besides attending two other meetings.

12. Mr. and Mrs. Spaulding spent the day with us to introduce us to the labors of the station. In the course of the day, at different meetings, we had

the readers together from all the schools, with the schoolmasters, and the neighboring women.

18. As I left Batticotta rather suddenly, I did not preach a farewell sermon to the people: I therefore spent the Sabbath there yesterday for that purpose, and preached in the large church to a very attentive audience. Notwithstanding the prevalence of the cholera in the neighborhood, many of our neighbors attended. I preached to them on the second coming of Christ; and the account that we must all render to him at his coming. Some wept, who were quite unaccustomed to weep on such occasions.

[To be continued.]

Cherokees.

ORDINATION OF MR. JOHN HUSS.

Mr. John Huss was ordained to the work of an evangelist at Creek Path, Cherokee nation, on the 20th of July last. Rev. Mr. Wood, of Athens, Ala., delivered the ordination sermon; Rev. Mr. Allen, of Huntsville, gave the charge; and Rev. Mr. McMillan, of Clairborne, the right hand of fellowship. Mr. Stephen Foreman interpreted the sermon, and Mr. Elias Boudinot the charge and the right hand of fellowship.

Mr. Huss is a native Cherokee, and speaks only his native language. The following is a faithful translation of a sermon written by him, and translated by Mr. Worcester and Mr. Boudinot, for the purpose of being read at his trial for ordination. In the composition of the sermon Mr. Huss received no assistance whatever. After it had been read before the Presbytery, he was permitted to alter a single sentence, in which he had inadvertently expressed a sentiment which he did not intend. This was the only alteration made.

SERMON.

THE passage which I have chosen, from which to address you at this time, is found in the 13th and 14th verses of the gospel written by Matthew, which I will read to you.

Enter ye in at the strait gate; for wide is the gate, and broad is the way, which leadeth to destruction, and many there be which go in thereat: Because strait is the gate, and narrow is the way which leadeth unto life, and few there be that find it.

This one thing we all know—that we are going to another world. For multitudes of people, and many of our friends, whom we have known living here upon earth, are here no longer. In that other world they are living, for here we see them not. By this we perceive that we also are going thither.

With the nature of that other world, to which we are going, it is desirable that we should be acquainted. It is widely different from this, which we now inhabit. Some suppose that in the other world they shall live in the same manner in which they live here—that they shall find there the same pleasures which they enjoy on earth—that they shall attend ball-plays and all-night-dances, and find various other amusements in which here they take delight. In this opinion they are grossly mistaken. How great their error is will appear by what I am about to say.

The words which I have chosen for my text are the words of our Savior. In them he teaches us what awaits our arrival at the other world. He tells us there are two ways—the one leading to death, the other to eternal life. While speaking upon the subject, I ask your serious attention.

There are these two ways for us to follow—the one a *broad* way, the other *narrow*. This is the character of the *broad* way: it is an exceedingly *bad* way—*full of evil*. The *narrow* way, on the other hand, is an *excellent* way, a *perfect* way.

There is also this distinction between the two ways. *Each has its guide; and they are widely different from each other.* The broad way belongs to Satan, and he is the leader of all that walk in it. And it leads to hell, the kingdom of Satan. *There is the destruction to which it leads,* as spoken of in my text.

The narrow way belongs to the eternal Son of God, the Lord Jesus Christ; and he is the leader of all who walk in it. This narrow way leads to heaven, the kingdom of the Lord Jesus Christ. *There is the eternal life, to which it leads,* as spoken of in my text.

So different, as I said, are the characters of the leaders of these two ways. For this is the character of the one—the devil, he is exceedingly wicked—full of sin. The other—the eternal Son of God, is without sin.

I will now give you some account of the *works* of these two leaders, of whom I have been speaking. By their works

you will also perceive the wide difference which exists between them.

In the first place, I will describe the works of the devil. He teaches men to do only evil continually. He teaches them to sin against God, and to commit all manner of evil in his sight. He is led to teach men thus by his great desire that they may become like him, self-eternally accursed in the fire of hell. Thus he is employed in teaching all manner of wickedness. For wickedness fills the ranks and attends the march of those who do the will of Satan. And on this account, perhaps, this way is denominated a *broad way*—because of the variety of evils committed by those who follow it.

Such are the works of those who follow the broad way. By this you may perceive the badness of that way. I will particularize some of the wickedness of those who follow it.

The way is full of malice.

There go a multitude of quarrellers, who are fighters, and murderers.

There go a multitude of robbers, who are murderers for the sake of gain.

There go a multitude of drunkards, and they too are murderers.

There go a multitude of cheats, who take away men's property by fraud.

There go a multitude of thieves.

There go a multitude of adulterers.

There go a multitude of fornicators.

There go a multitude of liars.

There go a multitude of proud men, despisers of the poor.

There go a multitude of those who break the commandments of God—for all those whom I have enumerated are breakers of God's commandments. Yea, and all impenitent sinners are breakers of the commandments of God; for it is manifest that they do not follow them, nor desire to follow them.

In all the works of these men Satan has an agency. Where there is most of wickedness, he is best pleased. For such imitate his own example, in being a great transgressor of the law of God; and for doing thus, he thinks, God will forsake them, and will drive them into my dominions, into hell, as I have been treated; and therefore he greatly rejoices. And so indeed it is; if they do not turn from the way in which the devil is leading them, God will forsake them, and will banish them into hell, and into the fire prepared for the devil and for all that are his.

And now I will describe to you the place of their abode. There will they dwell in darkness and the fire of hell.

In those dreadful flames will they burn, in endless pain. And there the dreadful worm that never dies shall forever gnaw them, and there shall they groan without intermission and without end. Such is the place which is called the place of death. Thither go all the followers of Satan. This is the termination of *one way*.

Now I will tell you something of the works of the Lord Jesus Christ. To this also listen attentively.

Great are the benefits he has conferred upon mankind. When he dwelt in his Father's house above, in boundless felicity, he left that felicity, and came to this earth to suffer for the sake of the happiness of sinful men. Of his own accord he endured the sufferings of the cross, to rescue sinful men from suffering. Of his own accord he suffered the nails to be driven through his hands and his feet. Of his own accord he suffered his side to be pierced with the spear. All this he suffered of his own accord; for the shedding of his blood was for the cleansing of mankind from their great transgressions. Of his own accord he died, to deliver sinful men from death, and to give them, in his own kingdom, an everlasting home.

We have evidence, also, that his power is great, and that he is a Savior indeed; for he rose again from the dead, and re-ascended to his Father's abode.

These are the great benefits which I said that he had conferred upon mankind. He saw this only way in which mankind could be saved from their transgressions, and this he adopted. By this, too, it is manifest, that he is the only Savior of mankind from sin. There was no other being in existence by whom they could be saved. Thus I have told you, in the first place, how great things he has done for men, that he might have them for his own.

I will now tell you what he has taught mankind to do. He has made laws for them, by the word of his own Holy Spirit, by following which they may arrive at his own residence in heaven. These laws are excellent, without any mixture of evil. This is what is denominated the narrow way, leading to eternal life. And in that way he now commands all men to walk. And they who walk in it are those whose hearts he has sanctified.

In regard to his sanctifying their hearts, of which I have spoken, I will mention some evidences of the truths of the doctrine. Three things are evidences

that he has sanctified their hearts. *He died to redeem them from their transgressions—He shed his blood to cleanse them from sin—By his Spirit he has renewed their hearts.* These things make it evident that he has formed their hearts anew. When their hearts are thus sanctified, then they are prepared to enter the narrow way which leads to eternal life. None can enter whose hearts are unsanctified.

When the time of his sanctifying their hearts arrives, he says to them, Repent of your sins, and come to me, and I will renew your hearts by the Holy Spirit. Then you shall be immortal, and where I am, there shall you dwell forever. And when he renews their hearts, then they repent of their transgressions, and submit themselves to him, and become his. Then they follow the directions which he has given them, which lead them to his own abode at the right hand of his Father above. And in following these, he gives them continual aid. He helps them by his Spirit to keep in distinct recollection the various directions which he has given them. Thus he is truly their leader, in the way which conducts to eternal life in his kingdom above.

And here [in what follows] is evidence of the perfect holiness of the law which he has given.

He says "Thou shalt love thy God with all thy heart."

He says "Thou shalt love thy neighbor as thyself."

He says "Thou shalt not kill."

He says "Thou shalt not be contentious."

He says "Thou shalt not be a thief."

He says "Thou shalt not be a drunkard."

And these are not all his commandments; there are many others—but all perfect and right. Thus he teaches mankind, in order that they may become his.

And now I will describe to you the place at which those arrive, who follow the narrow way of Jesus the eternal Son of God. They will live where is great beauty and glory and happiness. There they will be no longer liable to sickness, and no longer liable to death. And no source of trouble shall exist there. No enemy shall dwell there. None but friends shall be there. Where God is, there shall they be. There the sun shall no longer give them light, but they shall dwell in the light of God. And there they shall dwell together, with their true friend, their Savior, the Lord

Jesus Christ. And there the saints, the angels—the original inhabitants, and all the saints who were once inhabitants of the earth, shall dwell together in sincere friendship. And none but saints shall dwell together there. There shall they unite together in praising God and his Son; and sweet will be the voice of their praise, and delightful will be the sound. Such being the case, it is evident that their state of existence will be most delightful.

Such is the termination of the narrow way, leading to eternal life, which is spoken of in my text.

Thus you have plainly exhibited before you the character of the places to which these two ways conduct. The one leads to a place of the greatest misery. The other leads to a place of the greatest glory. And now consider, each one of you, what path you are pursuing. If you are following the broad way, you are now called upon to enter the narrow way leading to eternal life, of which you have this day heard. And the case of every one of you is this; though you are travelling towards the termination of these paths, it is as if you were standing at the entrance of them, and it is now left to your choice into which you will enter. Now then, my friends, I ask you, what will you do? For if you refuse to enter the narrow way, you choose the broad way which leads to death. Will you also, as multitudes do, choose the road to death? Remember that if you die in pursuing this broad way, you will arrive at hell, where you will have no friends; for there all are enemies to each other. If you arrive at that place, you will dwell in great and endless misery. You will suffer extreme torment, and not a friend will be there. While you are yet on earth, whenever you are in pain, you want friends; and friends come to your aid. But when you suffer pain in hell, not one will come to relieve you—all will be your enemies. Think, therefore, of our Savior, who is your friend indeed. For I have told you that he suffered much to relieve you from the miseries of hell. And I tell you that those who repent of their sins, and submit themselves to him, become his. And consider; if you do not repent of your sins against our God, and submit yourselves to our Savior, can you expect to escape the pains of hell? And who, do you flatter yourselves, is able to deliver you? If you are without *this* Savior, you are without a Savior indeed.

If then, you would enter this narrow way, you are to repent of your sins; you are to forsake all those actions which are displeasing to our God. None can pass through the gate of that narrow way, unless he repent of his transgressions, and forsake sin; for it is a very narrow gate. You must therefore forsake every thing which is evil in the sight of our

God. Then you will pass the narrow way, arriving at the dwelling place of your true friend, our Savior, and dwell there without end.

And now, I exhort you, turn your course from the kingdom of Satan, and set your face toward the kingdom of our Savior. I hope, my friends, that God will enable you to find that kingdom.

Proceedings of other Societies.

FOREIGN.

LONDON MISSIONARY SOCIETY.

South Sea Mission.

FEW missions have experienced greater changes than those that have occurred among the stations occupied by the society in this part of the world. The alternations between intelligence, peculiarly cheering and painfully distressing, which marked the first stages of the Tahitian mission, characterize the reports of its subsequent progress. The communications, in recent years, have been exceedingly varied; and, in reference to Tahiti, may be said to have been so almost ever since the death of the late Pomare. The malignant hostility of the powers of darkness to the progress of Christianity has appeared, as was to be expected, more active and violent than at first, and the opposition of ungodly men has become increasingly determined and conspicuous; at the same time, the interpositions of divine providence on behalf of the cause of righteousness and truth, and of favorable regard toward those engaged in its advancement, have been equally clear and decisive. The tidings which have been received by late arrivals have been more unfavorable than any that have come to hand since that which referred to the state of the islands immediately preceding the national renunciation of idolatry in 1815; but they exhibit, with unequivocal distinctness, indications of the same watchful care of a gracious Providence which has so repeatedly and signally manifested towards the mission during the seasons of its greatest peril.

The difficulties attending the progress of the work in which our brethren are engaged have been frequently stated to the friends of the society. These have arisen from the natural indolence and fickleness of the natives; the effects of their former notorious licentiousness, which so many attempts have been made to revive; and the appearance of gross and visionary heresies, whereby a number of individuals, disaffected towards the requirements of the gospel, have sought, by pretended supernatural revelations, to counteract or destroy the effects which the word of God was producing among the people, in elevating the tone of moral feeling, and improving their

social character and habits. In recent years, difficulties more formidable than any produced by these causes have arisen from other quarters—the increasing number of ships resorting to the islands for refreshments and traffic, and, with the increase of commerce; the consequent profligacy, from the increased intercourse of seamen with the most depraved portions of native society; and the large importations of ardent spirits in English and American vessels, chiefly the latter, consisting of what is denominated New England rum—many vessels conveying this, and, with the exception of fire-arms and ammunition, no other article of barter with which to traffic among the natives. The activity and perseverance manifested in promoting the sale and use of these pernicious drugs, by hawking them about the islands, inducing the chiefs to engage in the trade, and the establishment, by foreigners, who have left ships touching at the islands, of a number of grog-shops on the shore, has occasioned the missionaries much perplexity and distress. By the retail of ardent spirits, these houses become the greatest pests in the country, the resort of the most abandoned in the islands, and the most indolent and depraved among the crews of the shipping; proving alike seductive and injurious to all within their influence, and exhibiting in the conduct of foreigners scenes of outrage and bloodshed unknown among the natives since their renunciation of paganism.

Besides these sources of difficulty and discouragement, and the outbreaks of civil war in the Leeward islands, referred to in the last annual report of the society, tidings of calamities still more afflictive have come to hand. At the annual meeting, it was the privilege of the Directors to report that peace had remained unbroken at the Windward islands; but they have, within the last few weeks, received intelligence that, in the commencement of the present year, Tahiti became the scene of actual conflict between the inhabitants of the northern and southern peninsulas. The ostensible cause of the war was the late marriage of the queen of Tahiti to a second husband, under circumstances which the assailants declared to be contrary to law. The queen has been for some years separated from her former husband, who has resided at Tahaa, and was considered the leader of his party in the war, which has proved so disastrous to the Leeward islands. By some it is

reported that the queen had repeatedly invited his return; by others, that she had refused it. In the month of December last, a national assembly of the governors or magistrates of Tahiti was convened, for the purpose of deliberating upon the proposed marriage of the queen, which was submitted to the assembly by Paofai, one of the chief judges of Tahiti. The people of Moorea are said to have been unfavorable to the marriage; and those of Taiarabu, the smaller peninsula of Tahiti, opposed it as contrary to law. After much discussion, the assembly broke up under the general impression that all concurred in the proposal. It is stated that the delegates from all the districts did not speak, but the speakers of the respective parties expressed their assent. It was considered that, after this declaration by the national assembly, the marriage might legally take place, and it was shortly afterwards publicly celebrated. When the people of Eimeo heard that the marriage had taken place, they went over to Tahiti to protest against it, insisting on bringing to trial Paofai, the judge, who had proposed it, and, as they supposed, induced the people to agree to it. They were told that the nation had given its sanction to the union before the marriage had taken place; but, as they still insisted on bringing the chief judge to trial, they were themselves impeached, tried, and, being pronounced guilty of disaffection to the government, were sentenced to public labor. A declaration or promise was subsequently made by the people of Eimeo, that, in consequence of the act of the national assembly, the marriage would be considered legal, and the whole of the sentence was revoked. In the mean time the delegates from Taiarabu returned; and the people of one side of the peninsula, the part in which Bogue Town is situated, fearing probably that they should be regarded as disaffected, in consequence of their opposition, wrote to the queen a letter, stating that they had objected to the proposed marriage from regard to the law, but as the rest of the inhabitants of Tahiti had agreed to it, they were satisfied, and desired the peace and prosperity of the country. The chiefs of the opposite side of the peninsula had proposed to join Moorea, and threatened to punish those whom they had deputed to attend the meeting, and who had consented to the marriage. This led to a coalition between the parties on both sides of Taiarabu to oppose the queen, and bring to judgment the chief who had proposed the marriage. For this purpose, the chiefs and people of Bogue Town armed themselves, and set out to join those on the other side. They were induced to return, by Mr. Orsmond's remonstrance with the governor, when he came to take leave of him.

Mr. Orsmond thus describes the occurrence:—

"This morning, the 17th of January, while I sat writing, the people had, it seems, been informed, by evil-intending persons, that Tati and all the judges had proceeded to Tautira, the abode of the disaffected, on the other side

of the island, in warlike equipment. Our chiefs instantly held a meeting; I was asked to attend. Conceiving the thing to be of a dangerous tendency, I did not attend, but sent a message, saying, 'I am for peace, and for the king.' They met, and in an hour, Taviri, a governor, came to say, 'Good bye; we are all under arms, and are on foot, and in motion. We are going to meet bloodshed, and to give bloodshed. We are going to be rebutted and to rebut—to lose life and to take life.' I paused and said, 'You are treading on a deceitful road; you will pay for your toil most dearly.'"

After referring to the fearful consequences of rushing heedlessly into eternity, &c., Mr. Orsmond observes:—

"I said all I thought to the point; God blessed my effort. The governor relented; a messenger was sent off to call back the armed men; and in two hours all were again in their houses, though some were two miles in advance. The foot is swift when bloodshed is the object. I then, at their request, and to shelter them if possible, sent off two letters—one to Tati, and one to Pomare, requesting peace, and that she would order that no evil should befall the parties who set the army in motion. It is easy to begin evil, but who can end it?"

"A messenger came from Tati on the following day, testifying that he is pleased with my letter to him of yesterday—that he fully agrees to it, but that he must go on to Tautira to judge those who are disturbers of the peace. We have had our meeting in quietness, and many of the church-members expressed their great joy that I had prevailed with the two governors to keep them back yesterday. They all say it was something more than man; for thus, for the first time, it ever was known that Taiarabu was kept back by human persuasion."

When the judges of Tahiti had silenced the people of Moorea, they proceeded to Tautira, in Taiarabu, to arraign the chiefs who had taken up arms against the queen. In this they did not succeed. Tati, the chief judge, was seized and bound with ropes, and, after being roughly handled, effected his escape with considerable difficulty. The queen and chiefs of the larger peninsula now insisted that the two chiefs of Taiarabu, who had originated and most actively promoted the plan to impeach the queen herself, and Paofai, the chief who had proposed her marriage, should be given up to justice, as the taking up arms to oppose the government was justly viewed as treason. The two chiefs, who were the heads of the party that had not only, at the public assembly, consented, by proxy, to the marriage, but had also subsequently sent the letter to the queen, expressing their satisfaction with the measure, were the individuals whom the queen required to be brought to public trial, as it was found they were the ringleaders in the plan which had been secretly formed for making war against the government. The original ground of offence seems now to have been forgotten, and the dispute to have assumed a

different form; the judges of Tahiti insisting on the trial of those who were impeached as traitors, and the latter setting the officers of justice at defiance. The people of Taiarabu, with the exception of a small minority, who were members of the church, and adhered to the missionary, gathered round their chiefs, and encouraged their resistance. The circumstances of the mission-family were at this time peculiarly distressing. The peaceful labors of the missionary were interrupted; and, although the numbers who attended the means of religious instruction were not diminished, the exhortations to peace and submission to the laws, as well as the repeated messages from the government, appear to have been treated with reckless and obstinate disregard. The queen had promised Mr. Orsmond protection for himself and family as long as it was in her power to afford it; but the circumstances of the mission-family became every day increasingly perilous, and its ultimate safety, at least from plunder, in the event of actual hostilities, doubtful. The people from the opposite side now joined those at Bogue Town. Mr. Orsmond thus described their arrival, and narrates the events which followed:—

"At 10, A. M., on the 2d of February, the people from Paima came in their warlike equipment. Vahamai, it seems, and Taviri, had sent for them. They crowded into the place of worship, and sent several messengers for me to go and pray with them, and for them. I prayed to God for them, and addressed them from Proverbs xx, 22. They seem deaf to all reason and argument, and consider my efforts to show them that they are doing wrong as so many stratagems to mislead them. Scarcely had this hostile party dispersed when the brethren, Davies, Darling, and Pritchard, arrived in a canoe. They came to try to effect submission to the laws; if not, to induce me, in compliance with the wishes of the brethren, to remove from the Peninsula. A messenger from the queen arrived at the same time, bringing a letter, officially requesting me to remove to Papara, stating that she could no longer give me protection, as the chiefs and people would no longer regard either her requests or her laws. We have used every means, both in private and in public, but with no apparent success, and I must, I suppose, prepare to move.

"At six, A. M., February 3d, Mr. Pritchard preached; at ten, A. M., Mr. Davies preached; at four, P. M., Mr. Darling preached.

"At one time to-day we fondly hoped Taviri and Vahamai had come round, and were willing to yield themselves up to justice; but all of a sudden they refused, and blighted our sanguine hopes.

"Feb. 4.—Finding every means useless, and it appearing that the members of the church were joined in a league with the insurgents, we called a church-meeting, to inquire who were for the law, the gospel, and for the king, and who were not. About forty males spoke, testifying, 'We are for the gospel, the teachers, the law, and the king; and, if our teacher go first, we mean to follow him.' These things

gave us a little, though very little, comfort, for all seemed infatuated with the idea that they are in the right, though they have bound the chief judges with ropes, and have joined in a bond to take up arms against the queen, and have voluntarily broken covenant. They say that, if the queen wish, they are quite willing for war.

"As soon as they were gone I began the dreaded, discomfiting task of packing up every thing in order to a hasty departure, to make room for the army, coming to enforce the prostrate laws, and to punish the offenders. At two, P. M., Mrs. Orsmond and family left.

"At sun-rise, in the morning of February 6th, I preached from 'Weep not for me, but for yourselves, and for your children.' At the time of service many wept; yet none seem willing to give up their foolish confidence, and their delusive trust in their skill and arms."

On the following morning, Mr. Orsmond left his station, and joined his family. Another week passed away, but the chiefs and people of Taiarabu obstinately refused all proposals from the queen and the chiefs to allow the ringleaders to be brought to trial; and, on the 11th of February, Mr. Orsmond continues:—

"At sun-rise the men started from Papeari to Teahupoo. The queen's party halted close by my house, and waved their flags for action; but the insurgents retired, waving theirs as they went. The ringleaders were connected, by family ties, with Tati, and he wished to screen them from evil; while, therefore, the army halted, he went off in a boat for Taviri and Vahamai; he succeeded in obtaining Taviri, who was brought before the troops, disfranchised, and sentenced to work on the king's highway. At this the higher powers expressed themselves satisfied; said, 'The law is now respected; there is peace for the rest, and pardon for all parties; return all to your homes, and follow what is good.' The queen's army at once retreated, having done no more injury than taking every article they could find. The insurgents were not present when Taviri was put to the bar. On hearing it, therefore, they disdained the peace that had been offered, and the forgiveness that had been declared, and determined, after all, to try their valor. They, therefore, hastened down on the retiring army, which they overtook close by my garden fence, and commenced their fire. Fourteen of the insurgents fell, and five from among the queen's party; nineteen in all."

Such has been the melancholy result of these unhappy differences; the tranquillity, which the influence of Christianity had preserved for eighteen years, has been broken; Tahiti has again become the scene of violence and bloodshed, and her inhabitants exposed to the influence of all the evil passions with which intestine war, especially among tribes but partially emerged from idolatrous barbarism, is invariably attended. The missionaries unitedly deplore the misery and evil which the pride

and obstinacy of the insurgents has produced, speak in commendable terms of the great forbearance and clemency shown by the victors, and the striking difference between their conduct on the present and on former occasions, which can only be ascribed to the influence of the gospel in softening the natural ferocity of their dispositions. In mourning over the blind and cruel infatuation of the insurgents, Mr. Orsmond observes:—

"1. They violated their public testimony of approbation of the marriage (if they *really* gave it.) 2. They bound the principal judges in ropes. 3. They employed means, and sent messengers, to induce other parties to engage in the war. 4. They took up arms against their sovereign. 5. They despised more than twenty offers of peace and reconciliation. No sermon, advice, nor warning, could move them. The queen's multiplied offers of peace were despised as frequently as they were made. Neither compassion for myself and family, which I frequently pleaded, nor love to their wives and families, could induce them to give up the foolishly contested point."

Before this disastrous event occurred, the causes referred to in the commencement of this account had been for a long time in operation, and the prevalence of intoxication, from the increased quantity of ardent spirits carried to the islands, had occasioned the missionaries the greatest distress. The insubordination, confusion, and disregard to the ordinary restraints which the occurrence of actual war produced, appears, as was to be apprehended, to have increased these evils. In reference to the effect of the war upon many of the people, Mr. Orsmond, after speaking of their intemperance, observes, "I have seen more wickedness within the last two weeks than in sixteen years before."

When the consternation had somewhat subsided, Mr. Orsmond returned to Taiaabu, but was not able to collect the people to attend to religious instruction. In consequence, also, of the influence of the war, and the baneful effects of the activity with which the retail of ardent spirits was carried on, the ordinances of the church have been discontinued at the station at Papeete; and the other stations, although they appear to have suffered less than those above referred to, have been greatly injured. The brethren were making arrangements for the establishment of temperance societies when the last accounts came away, and were endeavoring to employ such other means as the state of the islands appeared to require.

The detail of these occurrences, the Directors feel persuaded, will excite emotions of painful regret among the members of the society, who, together with the friends of missions in general, will very tenderly sympathize with our brethren in the peculiar trials and afflictions to which they are exposed, and will, they trust, be led to very general, fervent, and persevering prayer, that these events, disastrous as they have proved; may, under the divine blessing, be overruled for the purifying and establishing of the church of

Christ, and the extension of the knowledge of the gospel.

Discouraging as these events are, there are others that are cheering, and when the circumstances of the people, and the causes that have been in operation, are considered, while there is ground for more entire dependence upon God, there is none for despondency. The brethren generally, although they deplore the loss of life, and the evils that have followed, yet, viewing the effect of the victory of the queen in contrast with what would have followed the triumph of the insurgents, they regard the issue of the late dispute as a subject for gratitude to the Most High. Mr. Darling, in a letter dated Tahiti, May 13th, 1833, referring to his own station, observes:—

"Our congregation continues nearly the same, between 400 and 500 in general, sometimes more. Our new chapel is very commodious for worshipping in. The station is not always alike, on account of many residing at their own lands, and only coming at times to the station. I visit them at their own homes. The numbers belonging to the district will appear in the schedule, which shall be filled and sent as soon as possible. The station has been disturbed on account of the late war at Taiaabu, or I would fill up a schedule and send it by this conveyance. Our church remains the same, excepting that a few have been dismissed for intemperance. Most, however, of these have manifested marks of repentance, and some have been restored. No new members have been admitted this year, nor any baptised, excepting twelve infants of baptised parents. All the means of grace are regularly observed; but we are sorry to observe that many of the people are not so attentive as they were in former years; their attention is more taken up in trading with ships, &c. All kinds of produce are taken from this station to Papeete to be sold, and also many boats come from ships to this station to barter with the natives; but what grieves us is, that they bring principally spirits to trade with, and many of the natives cannot withstand the temptation, so that a number are often intoxicated. Our schools are but thinly attended part of the week. The Sunday-schools are better attended, morning and afternoon. The children can repeat the whole of the Assembly's catechism, besides the original Tahitian catechism, and many portions of Scripture; but, alas! we have few proofs of conversion among our young people, which is a source of much concern to us.

"The besetting sin on Tahiti at present is drunkenness. Our earnest prayer to God is that he would remove the cause of this wickedness. We have had but few deaths of late amongst us. One man, named Atamoe, died this week. He belonged to the number of our baptised; he has made a long and creditable profession. When I visited him, the day before he died, he told me that his thoughts were fixed upon the Lord Jesus Christ, as the only Savior, and that he hoped that his sins were pardoned through his blood.

"You will recollect that the opposition of Satan, some time ago, appeared amongst us, in the visionaries that rose up, and drew many away from the truth. This enemy of the church and the truth is now appearing in another form—that is, in a man, who pretends to cure diseases by a miraculous power, by commanding the evil spirit to depart, which he calls the diseases. As this man has effected cures in several instances, people flock to him from all parts, and not a few consider him possessed of some supernatural power."

After alluding to the death of a chief through intoxication, Mr. Darling refers to another instance, and observes:—

"A man who, it is said, had been drinking, more or less, for a whole week, as he was coming to the chapel on Sabbath morning, was suddenly seized, and fell down senseless; he lost his speech, and his mouth and face were completely disfigured. These affecting results of sin we endeavor to improve as warnings to others; and I am happy to say that some have been much affected by them, and a change has taken place for the better."

The station under the care of Mr. Davies appears to have suffered less than others. In a letter dated Papara, May, 1833, he observes:—

"Since the date of my last, our church, congregation, meetings, and schools, continue nearly the same as the past year. Two adults and five infants have been baptised since January, and ten have been added to the communicants; of these five are natives of Rapa, who had been baptised in their own island, and had come lately to Tahiti. They all read well any part of the New Testament, and their knowledge, experience, and conduct, gave us much satisfaction. There are now two candidates for communion. On the other hand, death hath deprived us of six of our church-members, two of whom were killed in a disturbance that took place at Tairabu, through the perverseness of two rebellious chiefs. Our people were called there in support of their own chief, the judges, and the laws; a battle took place, and, among others, these were killed.

"As to myself, my bodily health is much the same as usual. My earnest wish, and my constant aim, is to work while it is day, well knowing that the night approacheth when no one can work; and, through mercy, I am enabled, from day to day, to go through considerable labor immediately connected with missionary work, and often think that the Lord, in his providence, has highly favored us in this warm climate, not only in prolonging our lives, but granting us also such a measure of health and strength, while our brethren in other parts of the world are cut off, from time to time, almost in the very commencement of their missionary labors.

"As to secular affairs at this station, our people in general are not idle; they go through a great deal of work in their own way. During the past two or three years several of them had large plantations of the *Tonga uhi*, or

yam, which is more productive than the Tahitian species. These they have sold to ships, and procured much property in return; also many of them have been hired, and worked much in the sugar plantations in the districts of Papara and Papeuriri. These plantations belong to Tati, the chief of this district, in partnership with M. Moerenhout, to captain Henry, and others. The last season, about eighteen tons of sugar was made, beside some tons of molasses, and now there is a large quantity of cane nearly ripe. During the two past years, beside much of other property, more than 3,000 yards of calico, print, and dungaree, have been expended among our people in exchange for work, and in barter for yams, hogs, fowls, &c."

Mr. Nott, in his last communication to the Directors, speaking of the state of the people and of the church under his care, remarks:—

"The members of our churches include all the respectable inhabitants of the islands; the rest, which are the most numerous, are chiefly young, both male and female, and have no regard for religion. Many of the females of this class frequently go on board ships; and from the conduct of these, the enemies of the missions, after being themselves the tempters, fix the national character. Our congregations and churches remain nearly the same year after year; and, except latterly, through the introduction of spirits in so great a degree, by American vessels, among the natives, which has led many into intemperance, defection among our church-members has not been of very frequent occurrence, and of course exclusion as unfrequent."

Mr. Simpson, in speaking of the late calamitous events, and their effect on the people of Eimeo, remarks, in a letter dated Eimeo, May 18th, 1833:—

"Our people returned from Tahiti dreadfully chagrined, and, in their anger, for a time, determined to abandon both law and gospel. A great falling off in our adult and children's schools followed, and has continued to a great extent until the present time. We have tried several methods to marshal our scattered forces, which have been partially successful, and our schools begin again to wear something of their former appearance. I have just reason to hope that they will, ere long, regain their former standing. We know, and feel assured, that we have the right side of the question, how dark soever appearances may be for a time. He who has begun the good work will carry it on until the day of Jesus Christ. Although we are for a time cast down, we are not destroyed. Neither we nor the Directors need hang our harps upon the willows in despondency, for nothing has occurred here but what would have occurred in any other country under similar circumstances. I can assure you, my dear Sir, that though we cannot at present, present you with many baptisms, admissions, &c., the work is far from deteriorating. As a proof of this, I may state the fact, that two thirds at least of the population attend the preaching of the gospel on the

Lord's-day, and that family prayer, evening and morning, is observed by all our church-members. The observance of the latter, I am happy to say, is not confined to the professedly pious, but is practised by a class of persons occupying a station between the people of God and the openly profane. It is understood by us that those who attend to family devotion practice private prayer. You will perceive by the schedule that the population is on the increase, and the number of marriages is greater than on any former occasion since I arrived at this station.

"The people have recently cultivated their lands to an extent unknown before. This has been done from a twofold motive—viz., to supply shipping with vegetables in exchange for foreign property, and to preclude the necessity of their having recourse to unwholesome roots, in the event of the failure of the bread-fruit crop. Many new houses have also been built during the past year: not plastered houses; we do not approve of them, unless great cleanliness could be observed inside, which is not generally the case in Tahitian houses. The houses most approved of by us are those thatched in the usual manner, but walled all round, with slight bamboos to admit free circulation of the air, and thereby prevent noxious vapors, which are exceedingly injurious to health.

"Many of the people at this station have taken up the rope manufacture, which I taught them. I have not made any for eighteen months, because they seem to need no further stimulus. I intend to keep them at it if possible, either by precept or example, as circumstances may require. It is an article which answers for ships very well, and the price given for it is generally 12 yards of cloth per 100 yards.

"The people being naturally indolent, it requires great patience and perseverance to effect any thing with them; and it is only when they are brought to see their own advantage in it, that they will of themselves follow up any profession. As gain was never my object in this branch of industry, the wages of the rope-makers, and the price of the raw material, were regulated so as to leave but a small balance in my favor in case of losses, &c."

While the missionaries have been thus distressed by the increase of intemperance and the calamities of war, in the immediate sphere of their personal operations, they have been encouraged by beholding the opening for extending the gospel among the islands around them. Numbers of the inhabitants of the Paumotu islands have applied for books and instruction. Favorable accounts have been received from the inhabitants of Gambier's islands; and the reports they have transmitted of the opening for the introduction of the gospel to the Marquesas have induced the Directors to send out two missionaries to resume the attempt to instruct the inhabitants of these islands in the principles of the religion of Jesus Christ. Rev. G. Stallworthy and Rev. J. Rodgers, accompanied by Rev. J. Loxton,

appointed to Raiatea, have embarked for the South Sea islands, and will be accompanied in the commencement of their mission in the Marquesas by one of the missionaries now in Tahiti. On their behalf, on behalf of the nation whose best interests they are thus endeavoring to promote, the Directors invite the earnest prayers of the members of the society at large, as well as on behalf of their brethren in Tahiti and the neighboring islands, that He who alone is able to bring good out of evil may give that wisdom, energy, and devotedness to his servants, the missionaries, which the present circumstances of the people so urgently require—may make darkness light before them—may cause the wrath of man to praise him while the remainder of that wrath he restrains, and thus promote the stability, purity, and enlargement of his church, which shall be unto him for a name and an everlasting memorial that shall not be cut off.

CHURCH MISSIONARY SOCIETY.

Southern India—Tinnevely District.

In the *Missionary Herald* for June, 1833, under the general head of "Progress of Christianity in India," interesting accounts were given (p. 112) of the success attending the labors of the missionaries of the Church Missionary Society in the Tinnevely District in Southern India in 1831. The following extracts from the *Church Missionary Register* for April 1833, shew that the state of the mission was no less interesting in 1832.

[From the *Journal* of the Rev. C. T. E. Rhenius.]

Jan. 6, 1832. Making up the accounts of the congregations to the end of last month, I was happy to find that during the last six months we have had an increase of 247 families, or 805 souls. Our congregations therefore consist of 2,519 families, containing 8,780 souls. In the schools, likewise, there is an increase.

March 3. The catechists assembled. At the missionary prayer-meeting this evening, several interesting things were related by them. One was of a heathen man, who had repeatedly lost his children not long after birth, notwithstanding his sacrifices. After his wife's last confinement, the child got sick, when he again had recourse to the Devil's devotees, and made many foolish offerings; but the child continued ill: upon which the man remembered that he had heard the catechist read of the Lord Jesus Christ, that he healed the sick, restored the blind, and raised the dead. He then told it to his wife, and said: "Come, let us pray to the Lord Jesus Christ, and trust no more to these idols and devils." Accordingly they did pray, and vowed to become Christians. In the morning, they reported themselves to the catechist

as catechumens, and have since been instructed. The child lives.

May 24. At Kavelkinnaroo, Sandappen, a member of the congregation, died lately, rejoicing in Christ Jesus, and exhorting his wife, children, and neighbors, to hold fast the gospel. He has left seven children.

June 2. The reports which we heard from several were cheering, in the midst of all our miseries and gloomy appearances; particularly in the west, round Kuruvankotei, there seems to be a great stir; three new villages have opened the door to the gospel, and require teachers. In the south, the cholera is greatly diminished, and the past trials have awakened several heathen. At Alvarneri, four new families have joined the congregation: one of the men was before obstinate in heathenism: he lately spent much in sacrificing to devils; but his grown-up son died, notwithstanding: he therefore renounced them, with his whole family, I trust forever. At Nadoovakooritchy, the cholera has been very severe among the heathen. A devil-devotee's child became ill; and was so far gone, that all thought he was dying. "Take the child, as it is, to your church," cried the distressed father to catechist Arokiyam. "No," said Arokiyam, "lest you say, when the child actually dies, that it has happened because he was brought to the Christian's church." But the father would not listen: he took the child, and carried him to the church, and laid him down on the floor. The people were called together to prayer: they prayed, and the child recovered.

11. I understand that the tasildar of Veedugram sent peons (messengers) out to collect people together for drawing the idol car at Alvar Tinnevely; but that the people refused to go, saying, "Formerly the gentlemen gave orders not to press the people for this purpose: will they do it now? This is only your business, &c. &c." Yet gentlemen say that the prejudices of the natives in this district continue unabated.

13. The zemindar of Ootamalei complains that the swamy (idol) at Paramkundapooram, where the people have become Christians, has been left hungry, or starving, all last month; meaning, that the people did not worship and offer to the swamy as formerly. Thus is fulfilled, in part, what is said in Zephaniah, *He will famish all the gods of the heathen.*

16. In Etiyapooram Zemindary, the congregations increase. Several families in two other villages near Settalei have joined the church, and yesterday two men of the potter caste came from that quarter to me, expressing their wish to do likewise. They brought even a note of recommendation from one of the zemindar's servants.

21. In the evening, the congregation assembled, when I examined three candidates for baptism. One is catechist Daniel's wife, who was long obstinately refusing to embrace the gospel; but has for some time past shewn evident marks of a change of mind. The other is an aged woman, about eighty years old, whose three sons have long been Christians; but who herself remained obstinately

attached to her idols till four or five months ago, when, notwithstanding her offerings and prayers to them, her younger son died: she then renounced all her swamies and devils, and embraced the gospel. The third is a man who was, some years ago, greatly devoted to Vishnu. I had reason to be glad of them, and to think that their hearts were believing. The two last of these had no great knowledge, so as to explain things; but the chief truths of the gospel were in their hearts: the old lady particularly was strong in her confession. When I put to her some intricate questions in religion, she said, with much emphasis, "How can I answer you all this? The Savior is what I want. I know nothing else." I said, "Well, but you will perhaps do with Christ as you have done with the idols: He will not preserve your sons from death, nor even yourself." "No, no!" said she, "if I die, it will be good for me. The Savior I will hold fast until the end."

[From the Journal of Rev. P. P. Schaffter.]

Jan. 19, 1832. I proceeded to Vattakaville, and I have seldom met with a more affectionate reception than I did here. The church was full in a moment; and the people were pressing forwards toward me, offering me fruits, and all the other comforts that their village can afford; asking, in return, for the bread of life. The people of this place are far advanced in Christian knowledge. They rejoiced greatly, when I told them that the Lord is sending three missionaries more to Tinnevely.

March 3. The catechists and schoolmasters arrived for the monthly meetings. This evening, at church, one of the catechists related a very interesting history; the last part of which took place in his village, during the course of last month. This history, with many others of a similar kind which I might relate, shews how powerfully and wonderfully God is working in this district; to put the idols to shame, and to exalt Jesus, as the only Savior. The catechist related, that in the village in which he is stationed there is a heathen family living, composed, some time ago, of the father, the mother, and two children, who all of them were blind and obstinate worshippers of idols; so much so, that all that the catechist told them about the true God, and Jesus whom He has sent, did not appear to have the least effect upon their hearts. However, one of the children got very sick with the small-pox, if I well recollect; and, notwithstanding all the care of his parents, and all the medicine which they gave him, he got worse and worse, till, as a last resource, they brought a devil-dancer, to drive the disease out by his charms and conjurations; yet he still got worse, and soon after died. A short time after this distressing event, their other child was attacked by the same distemper, and the alarmed parents had recourse to the same means; but all in vain: the child got so bad, that the devil-dancer himself gave him up as incurable, and went away. The poor parents, forsaken of all, recollected

Jesus. The husband said to his wife, "Have we not been told that Jesus, the God of the Christians, has power to cure diseases; and that while He was upon earth, he healed many sick, cleansed many lepers, and even raised the dead. Come, let us pray to Him! He may perhaps cure our child also: and if He does, you and I will become Christians, and will henceforth serve no God but Him." So both began to pray to Christ for the recovery of the little one; promising solemnly, that if He assisted them on this occasion, they would become His followers. From that very day the child got better, and at last recovered completely. The thankful parents, having thus experienced the power and goodness of Jesus, were filled with love towards Him; nor did they forget the promise they had made in the hour of distress; but applied to the catechist for instruction, which they now attend diligently.

April 1. This evening, Thomas, the catechist of Asirvadapooram, came to see me. I asked him what good news he had to tell. "I have very good to tell," said he, joyfully: "I have made out that my wife fears God more than she fears me. The other day, while she was engaged in secret prayer, I called her, with a view to try if she is more attentive to her duties to God than to her duties to me; but, to my great joy, she did not move. I called louder, and more imperatively, a second and a third time: still she gave no answer. Some minutes after, she came out of the room, and told me, in fear, 'Be not angry that I did not answer immediately when you called: I was praying.' 'What were you praying for?' I asked. 'I was praying,' she answered, 'that God may have mercy upon our poor children, upon our congregation, and upon us all; that He may pardon my sins and yours.'—'My sins! What sins have I done?' 'Ten days ago,' she replied, 'a poor man asked you to lend him one doodie (a piece of copper money about the value of twopence); and you sent him away, telling him that you had none with you; yet I know that you had one tied in your cloth: so you told an untruth; and this is a great sin.'—This is the good news I have to tell you," said Thomas; observing, that though he had some doodies with him when the poor man asked him, yet he did not remember it then.

Sakkamalpooram.—While the cholera was raging, a Christian of this place gave a strong evidence of his faith in Christ;—an evidence, however, which will not be so striking in Europe as it is for those who are acquainted with the superstitious and the great timidity of natives who are of the Shanar caste. A dear child of this man was attacked and died of the cholera: soon after, his other children were also attacked by the same disease. While this man was in this distress, a heathen came to him, and declared that the only way to save himself and the remainder of his family alive was to sacrifice to the idols, and to renounce Christianity; producing instances of some Christians having thus stopped the evil. "Well," said the Christian, with a firmness

which the heathen did not expect, "if this is the only way to escape death, I will rather have myself and all my family die here on the spot. I will not deny my Savior; neither will any of my family deny him." After this, his children recovered.—This, both the head catechist and the assistant catechist related to me.

[From the Journal of Rev. J. J. Muller.]

June 3—11. The catechists and schoolmasters were here the last week; and it is encouraging to hear how the Lord works. New catechists are nearly every month required; and the applications for establishing new schools are almost without end. Had we but sufficient means, we could grant many of these requests. We hope sincerely that our friends in Europe will endeavor to make themselves friends of the mammon of unrighteousness: Luke xvi, 9: that we may be enabled to work while it is day; because the night cometh, when no man can work.

And in 1833, Christianity was, by the divine blessing, making a similar progress in this district. Rev. Mr. Rhenius, under date of February 5th, 1833, wrote to the Rev. Mr. Winslow, of the American mission in Ceylon, as follows.

"In our work here, we go on as usual. In the midst of all kinds of opposition, we increase. During the last six months, ending with December, [1832,] 599 souls have been added to our congregations. The total, therefore, is 9,302. Since then, in January alone, we have had an increase of at least 100 families. In one village, newly come forward, there are 70 families. They cleared their temple of all their idols. One of their heads is in my study. I might get eight or ten cooly loads of them. But as you will imagine, it is easier to cast them out of their temples than out of their hearts. However, the former is a great step towards the latter; and that they willingly and gladly learn the word of God, is a great point gained. The Holy Spirit's power also is not wanting, though we sigh for a larger and more frequent demonstration of it.—I must tell you a fine instance which lately occurred. In a new congregation, of about four months standing, a boy about 12 years old, was learning in our school. Last month he got very ill, so that all hopes of his recovering were given up. The father then asked him whether he liked to stay, or go to Christ. Shortly after he addressed his father thus: 'Have you still any idols in your house? If you have, then get them all away, and hold fast the gospel.' He appeared very happy in the prospect of going to Christ. A heathen doctor refused to give him any medicine, because his parents had become Christians. The boy hearing of it, said, 'Never mind, father I don't want his medicines; I have a heavenly physician.' He died full of joy. His parents were so happy that they made a feast, saying, 'This is the marriage day of our son. He is gone to Christ. May we be like him.'"

DOMESTIC.

AMERICAN SEAMEN'S FRIEND SOCIETY.

Chaplain at the Sandwich Islands.

THE Sailor's Magazine for February, 1834, contains the following letters from Rev. Mr. Diell, seamen's chaplain at the Sandwich Islands, who sailed from New London, Nov. 20, 1832.

Honolulu, May 7, 1833.

Dear Brother—A brig is just about sailing for Manilla, and although the opportunity for sending letters home may not prove very direct, I think best to drop you a few lines, leaving my journal to be forwarded by some of the whale ships. We arrived at this port on the 1st instant, after a pleasant passage of one hundred and fifty-eight days, during which we met with every kindness from captain Rice and his wife, as well as from the officers and crew of the Mentor. But I must refer you to my journal for information concerning the voyage.

Immediately after coming to anchor, we were visited by several gentlemen of the village, besides the missionaries, among whom was Mr. Reynolds, acting as American consul, in the absence of Mr. Jones. I delivered the letter with which I had been favored by the Secretary of the Navy, and after going on shore, he introduced me to the principal residents. These gentlemen received me very kindly, and proffered me any assistance in their power. Mr. Jones had left word with his agent, Mr. Thompson, to throw open his house for our use, upon our arrival. We accepted, most cheerfully, of the kind offer, and on the second day after casting anchor, we were comfortably located in our new quarters. We are situated as near the shipping as we could well be, and Mrs. Rice, to whom we are under so many obligations for past kindness, is residing with us.

The gentlemen of the village took an early opportunity of introducing me to the king and principal chiefs, and in every way have manifested a spirit of kindness, for which I feel myself under many obligations.

The materials for our chapel have all arrived, and are in good order, except the roof boards. It will be determined very soon, without doubt, what location will be granted us. We feel the need of the building the less, because there are but few ships in port at the present time, and the number will be small until the whale ships come in from Japan, and

because a very commodious place is afforded for public services on the Sabbath in a school-house, which has been built by the residents, and occupied some four or five months by a school under the charge of Mr. Johnstone. It is a beautiful house, built of stone, handsomely finished in the inside, with framed seats, desk, &c., and has a good bell. This house is sufficiently large to accommodate the residents, as well as the masters and seamen who may be in port during the summer. Thus you see that a kind Providence is leading us on, is preparing the way before us, and, as we have been brought here in mercy, we hope that our coming may prove indeed a blessing to the wandering sailor.

Remember me with affection to the gentlemen of the Committee, by whose counsel and prayers I hope to be sustained, and accept assurances of sincere regards from yours truly,

JOHN DIELL.

Under date of June 1, 1833, by the ship Friend, Mr. Diell writes thus:

The king took tea with us last week, and expressed much interest in the contemplated operations of your society, and promised to grant a spot for the location of the building. The queen has also been to see us, and gives us a hearty welcome.

The only difficulty in finding a spot for the chapel is the fact of the village being so densely settled. I have a prospect now of procuring a spot for a very desirable location. If I succeed, I shall commence building immediately.

The services at the school-house continue to be fully attended by the resident population, and by the seamen in port. A large proportion of the sailors have called since our arrival, either for Bibles, or tracts and pamphlets, and it has afforded me great pleasure to have it in my power to supply them. I have commenced a Bible class in the village, which I must consider in some sort as my parish. Our first seamen's monthly concert was attended at the school-house last week, and it was truly an interesting meeting, though thinly attended on account of a business meeting previously appointed.

Thus far I have found reason to thank God, and take courage. I hope that I may ever be enabled to know where my strength lies; and with the hope that my feeble hand will be sustained by the prayers of God's dear people at home, I will labor cheerfully in these ends of the earth for the good of the wandering sailor, as well as of those among whom my lot is cast.

With my kind regards to the Committee, I remain yours truly,

JOHN DIELL.

American Board of Commissioners for Foreign Missions.

MISCELLANEOUS INTELLIGENCE.

CEYLON MISSION.—The following extract of a letter from Mr. Meigs, written in April last, contains a fact auspicious in its bearing

upon the mission. "We have received official notice," he says, "from the Right Honorable Sir R. W. Horton, that he has received orders from Lord Goderich, the Secretary of State for the Colonies, to permit additions to our num-

ber on this island. In other words, the restrictions that were put upon our mission by Sir Edward Barnes, are now happily removed."

A letter from Mr. Eckard, dated five degrees south, Dec. 4th, states that the ship *Shepherdess*, which left Salem Oct. 29th, had proceeded thus far in safety towards Ceylon. All on board were well.

SOUTHEASTERN ASIA.—Information has been received of the arrival of Messrs. Robinson, Johnson, Munson and Lyman, and their wives, who sailed from Boston June 10th, in the ship *Duncan*, for Batavia. In a joint communication, dated Batavia Oct. 1st 1833, they say;—

We embrace the first opportunity to inform the Board of our safe arrival at Batavia, after a passage of 105 days. We have abundant occasion to bless God for the privilege of standing on heathen shores, in the enjoyment of our usual health, with the prospect of soon being able to publish the Gospel of Jesus. The first part of our voyage we had favorable weather; but after we left the southeast trades in the Atlantic, till we reached the trades in the Indian ocean, we had variable winds and a rough sea. Most of our company suffered severely from sea-sickness, some during nearly the whole voyage. We had prayers morning and evening, generally in our cabin, but when circumstances would permit on deck, when the seamen usually attended. The captain or officers uniformly were present. As soon as practicable, public worship on the Sabbath was established, and continued, with only one exception, during the voyage. These exercises were generally held on deck, and well attended. Tracts and other religious books were distributed among the seamen every week, which were gratefully received. We were highly gratified with the stillness and good order on board the ship. Especially do we feel under great obligations to capt. Randall, and Messrs. C. and H., for the numerous demonstrations of kindness which we daily received. Nothing they could do for our comfort or pleasure was omitted.

We were very cordially received by the Rev. Mr. Medhurst, who rendered us important assistance in getting on shore and procuring lodgings for us. Messrs. Lyman and Munson are, for the present, furnished with rooms near Mr. Medhurst's, with whom they board. In accordance with the Instructions of the Committee and the advice of Mr. Medhurst, Messrs. Robinson and Johnson are expected to sail for Singapore to-morrow. It was thought best that they should leave here immediately, before the change of the monsoons. The expenses of living at Singapore, also, were thought to be no greater than at Batavia, and the advantages for acquiring the language equally good. They are now on

board the *Arab*, an English ship, capt. Farrier, in good health.

Messrs. Robinson and Johnson are destined to Siam. Messrs. Lyman and Munson were instructed to remain a while at Batavia, until they had made the necessary acquisition of languages, and then explore the neighboring islands. The latest date from them is Oct. 15. Mr. Lyman had commenced the study of the Malay language, and Mr. Munson of the Chinese. Their first exploring expedition is to be to Nias, and some parts of Sumatra, and then they expected to visit the great island of Borneo. In regard to the first they say, "We have providentially fallen in with the man whom Sir Stamford Raffles first sent to explore Nias. He is a very intelligent man, and promises us all the information in his power. He has resided in Nias, Pora, and the Pogy islands, ever since 1823. He thinks favorably of our expedition, and says it can be performed with perfect safety. It is most probable that we shall leave this place at the close of the rainy season."—They then recommend that two or three additional missionaries be sent the next summer, to be ready to enter on the fields they shall find open in their explorations; adding, in relation to Batavia, "Should they arrive here before any approved opening were found, they might spend their time profitably in studying the languages, for this city is truly the *Babel* of the east. Here is work enough to do, and no want of encouragement to labor. As for ourselves, in addition to studying the languages, we are about to open a dispensary in town, which we shall attend three times a week, to meet such invalids as may choose to avail themselves of our services. Some one will attend with us for the purpose of conversation and the distribution of tracts. The sanction of the government has not yet been obtained; but we do not see how they can object to the plan. A rich old Chinaman has built a shop for us *gratis*. With regard to openings for preaching the gospel here, we can say, 'the one half was not told us.' It is true the government have prohibited the circulation of Javanese tracts; but Chinese and Malay tracts are circulated every day in great abundance. Mohammedans, who would not look at a Christian book a few years since, now accept them with gratitude."

The same letter gives information that Mr. Tracy and Mr. Williams, in the ship *Morrison*, who sailed from New York for Canton in

June last, passed Angier, Sept. 27th, in good health.

Mr. Bridgman, in a letter dated Canton, July 12th, states that Mr. Gutzlaff sailed on the 5th, on a *fourth* voyage along the coast of China.

WASHINGTON ISLANDS.—The Prudential Committee have resolved upon sending a missionary physician to the Washington islands, with the leave of Providence, by the earliest convenient opportunity.

SANDWICH ISLANDS MISSION.—The ship *Mentor*, capt. Rice, with Messrs. Smith and Parker, missionaries of the Board, Mr. Deill, seamen's preacher, and their wives, and Mr. Fuller, missionary printer, arrived at Honolulu on the 1st of May. They speak in strong terms of the uniform kindness which they experienced from captain and Mrs. Rice. Mr. Fuller was ill during most of the voyage, and after his arrival, and it was feared that he would be unable to perform the duties for which he went to the islands. Mr. Shepard, another of the printers, who had been long in declining health, was supposed to be approaching near the termination of his course.

The Prudential Committee are desirous of sending a missionary printer, as well as a bookbinder, to the islands.

The *Sailor's Magazine* for February, contains a letter from the Rev. Hiram Bingham, to the late Secretary of the American Seamen's Friend Society, dated Oahu, May 8th, 1833, from which the following extracts are taken.

After toiling thirteen years in the Sandwich islands, I am allowed to welcome the fifth reinforcement of our mission, and also to hail the arrival of a well-appointed chaplain to this port, as the agent of your benevolent society, and the representative of the kindness of the American churches to American seamen in this quarter of the world, and though not connected with us, yet a coadjutor in the cause of Christ, our common Master and Lord.

Your kind letter by his hand has been duly received, and its sentiments cordially reciprocated. The king has made inquiries respecting his object and character, concerning which both he and the chiefs appear to be satisfied.

He commenced his public labors here last Sabbath morning, when I listened with pleasure to his discourse, from the appropriately chosen motto, "Hinder me not, since the Lord hath prospered my way." The British consul and his lady were present, and a considerable number of the residents, one of whom, on leav-

ing the school-house where he preached, and where we had been preaching two sermons a week in English, said he rejoiced at the arrival of Mr. Diell. This man has become a temperance man, neither drinks ardent spirits himself nor gives it to his laborers, reads his Bible and daily prays in his family, and has for a considerable time attended regularly on the means of grace with apparent satisfaction, together with an old seaman of about 60 years, a native of the city of New York, Peter Anderson, twice impressed into the British navy, both of whom have been impressed by the tyrant intemperance, but now are free, and are rejoicing in their liberty, and are more healthy and happy than they could have been without abstinence. Several pious men were present. So far as appears, the principal residents have shown a respectful attention to Mr. Diell and his object, in which we rejoice, and which we hope will continue. We most heartily bid him God speed.

If the impression has gone abroad, through whatever channel, that the merchants at Honolulu are far worse than merchants in other parts of the world, who make no pretensions to religion of any kind, and whose objects are gain and pleasure, it is an impression that *ought to be corrected*. The same may be said of mechanics and other residents now. There are different classes here, as well as in every large town or city, and if one class is described as opposed to the cause of *temperance*, *all* should not be included. If another is described as disposed to revile *Christianity*, *all* should not be included. If one class treat lightly the bonds of domestic order and happiness, as regulated by the word of God and by improved society, *all* should not be included: and if fears are said to have been entertained, that foreign residents would be disposed to join in an opposition to the wishes of the older chiefs in some of their measures to regulate the affairs of their government, or to suppress immorality and vice of different names, *all* are not to be of course included. If some would continue to distil or retail spirits, contrary to the wishes of the government, *all* are not of course implicated in the irregularity. If some officers and masters of vessels in the navy, in the whaling and merchant service, who have visited this and other parts of the Sandwich islands, have appeared hostile to us, *all* are by no means to be included with such opposers. Nor ought it to be forgotten that we have received kind attentions from many; that our intercourse with many has been pleasant: that both foreign residents and gentlemen from sea have not unfrequently contributed to our means of support, and that about the close of the last year about two thousand dollars were raised by subscription for building a school-house for the children of foreigners, whom Mr. and Mrs. Johnstone, of our mission, are now instructing, and where, since the 10th of January, we have been allowed to hold meetings for public worship in the English language, and where Mr. D. has commenced his labors, with not only our approbation, but that of the gentlemen concerned in the building.

BOMBAY MISSION.—A letter addressed to one of the Secretaries of the Board, from the Rev. William H. Pearce, Baptist missionary at Calcutta, dated August 7, 1833, contains some very interesting statements in relation to the progress of Christianity in India, and the importance of a speedy and large increase of missionary operations in that country. The extracts which follow are inserted in this place on account of the urgent appeal they contain for the speedy enlargement of the mission of the American Board in Western India, which deserves the serious and prayerful consideration of the friends of missions in this country, especially of ministers, and young men preparing for the ministry, who have consecrated themselves to the service of Christ among the heathen.

I send you several numbers of three newspapers, all conducted by *native editors*; which, as indicating the direction now taken by the current of *native thought and feeling*, cannot but be deeply interesting to every friend of missions. You will see in the latter numbers of all quite as much in favor of Christianity as of Hindooism or infidelity; while in one, the Enquirer, the claims of our religion are fully, and sometimes forcibly, advocated.

The present is with us a most interesting time. Education in the native languages appears first to have excited a desire of knowledge, and a taste for reading as a means of acquiring it, among the young; and the constant proclamation of the gospel in the roadside chapels, by missionaries of all denominations, with the perusal of the tracts there regularly distributed, has gradually dissipated prejudice, and excited attention with regard to the gospel among the adult population. Still, however, the boys in all our native schools being of the poorer classes, left us to seek employment before their minds were fully capable of appreciating the claims of Christianity; and thus, till lately, as it regards direct conversion, little benefit has been received from their instruction. Government having now, however, wisely determined to patronise instruction in the *English* language in preference to the *Persian*, (which is equally foreign to the great body of the people and the English authorities, and only the badge of former Mussulman domination,) the acquisition of *this* is so anxiously desired by all, as the road to employment, wealth and respectability, that where it is taught, the boys are gladly permitted to remain in the school till 16, 18, or even 20 years of age. They thus become capable of judging for themselves; and the result of the examination no Christian could before have doubted had not experience already declared it. In every missionary school in the city and neighborhood, the elder pupils now distinctly see and openly assert the folly of idol worship; allow the hopelessness of obtaining salvation

by their imaginary deities;—and are generally—in many cases we doubt not savingly—impressed with love to Christ, as well as admiration of his religion. The claims and progress of Christianity, are become the topic of conversation among adults in every social circle—and a spirit of inquiry is excited among all classes, which promises, under the divine blessing, the most gratifying results. Never was there so important a crisis for Calcutta. Here idolatry cannot long stand its ground. Christianity or infidelity must succeed it; and it depends on the piety and zeal of missionaries, and of the people of God, who patronize them, to determine how long the final triumph of the gospel shall be delayed. May God give both missionaries and their present supporters the requisite qualifications to conduct his glorious work, lest we be rejected, and others, more worthy instruments, be selected to accomplish it. Aid us, my dear Sir, with your prayers, for such aid we greatly need and highly value.

I trust you will liberally support your Bombay mission. More men, far more men, are needed for that sister presidency. A numerous band was sent—and *wisely* too—by your Board to the Isles of the South Seas. But what is *their* population to that of India, and how large then should be your supply for *its* wants! Concentrated, systematic, and immediate efforts are greatly needed, and to support such efforts you must have many missionaries. Sent *now*, humanly speaking, they will be the means of saving thousands, who if their arrival be delayed, must go down to the pit of destruction.

I trust American Christians will recollect that the conversion of one in this generation, may be the appointed link in the chain of God's purposes on which hangs the conversion of a family—a village—a principality—in the next. It may rescue from the slavery of Satan and idolatry, and introduce to the active service of the blessed Jesus, a Paul, a Calvin, a Luther, or a Knox; and thus anticipate the otherwise delaying glories of Christ's kingdom in the East. I rejoice to hear of the awakened zeal for missions of *our own denomination* in the United States. I delight to hear of the same blessed spirit among *you*. Mr. Sampson informs me, that your Board have lately offered to send out as missionaries, *all persons properly qualified, however numerous, who may present themselves*. This is a noble offer! It is worthy of the descendants of Britons—of the countrymen of Washington—yea, of the followers of Christ Jesus! May you have abundance of applications! O that young ministers in the United States would nerve themselves for the battle in India! The enemy, it is true, are countless in number, and strongly fortified by an ancient and fascinating superstition, as well as by a learned and venerated priesthood. But already a breach is effected—a few deserters, (and their number is every day increasing) are coming over to our side—the fear of final defeat is even now felt, and all but publicly acknowledged, by the boldest champions of Hindooism, and a glorious strug-

gle is commenced, which, however arduous, long continued, and at times discouraging, must at length terminate in victory. Happy they who now enter the lists, even though they die in the conflict; for the time is fast approaching when they who sow, and they who reap—they who fall in the contest, and they who raise the shout of victory, shall share the reward and participate the honor together.

SOUTHERN BOARD OF FOREIGN MISSIONS.

THE Synod of South Carolina and Georgia met at Columbia, S. C., December 5, 1833. The Rev. William S. Plumer of Petersburg, Va., was present, and, by invitation, participated in the deliberations of the Synod as a corresponding member. On the second day of the session he, by leave of Synod, introduced to their consideration the subject of foreign missions. The subject was referred to a committee, who subsequently brought in the following report, which, after full discussion, was *unanimously* adopted.

The Committee to whom was referred the subject of foreign missions, beg leave to report,

That they have had the same under most serious and prayerful consideration, and would submit for the adoption of the Synod, the following

Resolutions and Plan of Operation.

1. *Resolved*, That the time has now fully come when the southern Presbyterian churches are loudly and imperiously called, by their Great Head, to engage systematically and heartily in the great work of spreading the gospel.

2. *Resolved*, That the commission to disciple the nations, the promises of God respecting the latter day glory, and the present aspect of divine Providence, forbid the church, in our day, to designate to herself a less field of labor, than the world lying in wickedness.

3. *Resolved*, That in prosecuting this work it is expedient for the churches to avail themselves, so far as they may severally choose to do so, of the experience and agency of the American Board of Commissioners for Foreign Missions.

4. *Resolved*, That it is expedient to adopt an organization for the purpose of securing the object contemplated in the last resolution, and also of bringing the subject of foreign missions directly and forcibly to bear upon the minds, and hearts, and Christian enterprise of our people, paying a due regard to their location, circumstances and ecclesiastical habits.

5. *Resolved*, That this Synod invite the Synod of Tennessee to unite with them in this blessed and holy work.

6. *Resolved*, That this Synod do now commence operations with the following

CONSTITUTION.

Art. I. This organization shall be called *The Southern Board of Foreign Missions*.

[The remaining articles are, with a few verbal differences, the same, *mutatis mutandis*, with those of the Central Board, as inserted in the Herald for February, p. 75, except that the *Delegated Members* are to be appointed by the Synod of South Carolina and Georgia "electing twenty-four persons, six ministers and six lay members of the church from each of the States composing the Synod, and every other State or Synod uniting in the organization also electing twelve of like description."]

7. *Resolved*, That any changes made by the Synod of Tennessee in the foregoing Constitution, which shall not affect the vital and essential nature of our relations, and which shall not be objected to by the members of the Board delegated by this Synod, may become a part of the Constitution.

8. *Resolved*, That the stated Clerk of this Synod be instructed to furnish an attested copy of these proceedings to the Synod of Tennessee, and that that body be affectionately invited to co-operate with this Synod in the organization herein contemplated.

9. *Resolved*, That the Board be requested to appoint a delegation to bring this subject, on behalf of this body, before the Synod of Tennessee at its next regular meeting.

10. *Resolved*, That the organization herein contemplated shall go into immediate operation, and that for this purpose, the first meeting of the Southern Board of Foreign Missions be held in Columbia, S. C., on Monday the 9th instant, for the purpose of choosing officers and commencing operations.

11. *Resolved*, That said meeting be opened by a sermon to be preached by Rev. William S. Plumer.

12. *Resolved*, That this Synod most earnestly and affectionately commend the subject of foreign missions to the attention of the churches under its care; and that Rev. Drs. Leland and Goulding, and Rev. Messrs. Castles, W. A. Pratt, J. W. Waddel and Harrison be a committee to draft a pastoral letter on the great subject, to be sent down to each of our churches.

13. *Resolved*, That the present state of the world, and the exigencies of the missionary cause calling for competent missionaries, do call upon the members of this Synod, to take into consideration the question of their own personal duty in reference to this subject, and also to direct special attention to the bringing forward of suitable men for this great and good work.

14. *Resolved*, That the Synod earnestly recommend to all our churches, the observance of the first Monday of January next, as a day of fasting, humiliation and prayer for the conversion of the world, in conformity with

the recommendation of the last General Assembly.

15. *Resolved*, That nothing herein contained, shall be so construed, by any person, church or presbytery, as to interfere in the least, with any arrangement that has been made or shall be made, in connection with any other foreign missionary society now in existence.

16. *Resolved*, That nothing herein contained shall be expressive of any other than feelings of friendship and approbation of the objects of the Western Foreign Missionary Society, and that, if any person, church or presbytery, within our bounds, shall prefer a direct connection with that Society, this Synod will heartily concur in such arrangement.

17. *Resolved*, That this Synod acknowledge with gratitude, the goodness of God in bringing before them the great subject of foreign missions, and in directing them to a *unanimous and blessed result*.

The Synod then proceeded to the choice of its proportion of the members of the Board. The first meeting of the Board was held, at Columbia, on the 9th of December, and opened with a sermon by the Rev. William S. Plumer. The organization was then completed by the choice of the following officers: *President*, Col. Joseph H. Lumpkin, of Georgia; *Vice Presidents*, Thomas S. Clay, Esq., of Georgia, and Col. B. F. Whitner, of S. C.; *Secretary*, (choice deferred); *Treasurer*, — Adger, Esq., of Charleston, S. C.; *Executive Committee*, Rev. Benjamin Gildersleve and Thomas Smith, of Charleston, Elipha White, of John's Island, and Messrs. Charles McIntyre and — Clark, of Charleston, S. C.; *Auditors*, Messrs. Joseph Tyler and — Robinson, of Charleston. Immediately after the choice of the officers, donations were made, by thirty-four members of the Synod, amounting to \$925, which were soon increased, by other persons, to \$1,300.—In relation to these proceedings of the Synod, the editor of the Charleston Observer, writing from Columbia during its session, remarked, "The formation of a Southern Foreign Missionary Board, to co-operate with the American Board in the great work of evangelizing the world, has excited great interest. While upon that subject on Saturday evening, there was a melting of heart, such as I have never seen in any ecclesiastical body. The vote on the adoption of the constitution as a whole, was preceded by prayer, and taken standing; and while standing, Bishop Heber's Missionary Hymn, 'From Greenland's icy mountains,' was sung. The vote was unanimous."

The Synod of Tennessee, there is reason to believe, will cheerfully accede to the proposal of the Synod of South Carolina and Georgia to unite with them in sustaining the Southern Board, as the former Synod, at its meeting held previously to the meeting of the Synod

of South Carolina and Georgia, adopted the following resolutions.

"Whereas this Synod feel that it is binding on the Southern churches to do more than they have hitherto done for the cause of foreign missions; and whereas this Synod has been informed that it is in contemplation, this fall, to organize a Southern Board of Foreign Missions, to co-operate with the A. B. C. F. M. and other Missionary Societies in the great work of evangelizing the world; therefore

"*Resolved*, That this Synod is decidedly in favor of the organization of a Southern Board of Foreign Missions; and, if pleased with the plan when its details shall be more fully laid before them, will, relying on the blessing of God, most cordially sustain it by their prayers, their contributions, and their influence.

Resolved, That Rev. Messrs. Frederick A. Ross and Gideon S. White, be and hereby are appointed delegates from this body, to confer with the Synod of South Carolina and Georgia, at its session, to be held at the town of Columbia, on the first Thursday of December next, in reference to the organization of such a Board."—This delegation was not able to be present at the meeting of the last mentioned Synod.

Donations,

FROM JANUARY 16TH, TO FEBRUARY 10TH,
INCLUSIVE.

I. AUXILIARY SOCIETIES.

Central aux. so. of Western New York, Rev. A. D. Eddy, Tr.	
Canandaigua, Mon. con.	27 75
Chilenden co. Vt. W. I. Seymour, Tr.	
Burlington, Mon. con. 27; la. 14; a friend, 50c.	41 50
Essex, La.	3 50—45 00
Cumberland co. Me. W. C. Mitchell, Tr.	
Of the sum ack. in Nov. \$100 fr. gent. and la. Freeport, constitute JOHN A. HYDE an Honorary Member of the Board.	
Essex co. South, Ms. J. Adams, Tr.	
Essex, J. Choate, for Cher. miss.	3 00
Gloucester, Sandy Bay, Gent. and mon. con.	60 00
Lynn, Rev. Mr. Peabody's so.	31 44—94 44
Essex co. N. J., T. Frelinghuysen, Tr.	185 00
Grafton co. N. H., W. Green, Tr.	
Campton, Mon. con.	16 42
Greene co. N. Y. Rev. Dr. Porter, Tr.	
Athens and Catskill, Indiv.	25 00
Coxsackie and New Baltimore, La. (of which to constitute the Rev. JOHN HENDRICKS an Honorary Member of the Board, 50c.)	81 00—106 00
Hartford co. Ct. J. R. Woodbridge, Tr.	
Canton, Mon. con.	9 00
Eastbury, Gent. 1; la. 3, 91;	4 91
East Hartford, Gent.	109 25
East Windsor, Wapping so. La.	12 00
Enfield, Mon. con.	5 13
Hartford, 1st so. Mon. con.	18 18
Hartford co. A friend,	50 00
Hartland, East so. A friend,	2 00
Stafford, W. Patten,	10 00
Suffield, Mon. con.	10 48
West Hartford, A friend, to constitute EDWARD HYDE of Au-	

<i>Carlisle</i> , Pa. Mon. con. 32,95; a child, 1c.	32 96	Miss S. K. 1; Miss E. C. 1; two indiv. 1;	
<i>Cayuga Creek</i> , N. Y. Mon. con.	12 66	sab. coll. in presb. chh. 8,10; (of which	
<i>Champlain</i> , N. Y. Beev. so.	30 00	for support of Rev. H. R. Wilson, Jr. of	
<i>Cottius</i> , N. Y. Mon. con. in 1st cong. chh.	6 35	Arkansas miss. 56,42;)	71 42
<i>Danby</i> , N. Y. Fem. con. let. so. 10,26; a		<i>Sing Sing</i> , N. Y. Coll.	12 00
friend, 4,74;	15 00	<i>South Kingston</i> , R. I. Mon. con.	2 15
<i>Dwight</i> , Ark. Ter. Scholars, to purchase ap-		<i>St. Augustine</i> , E. Flor. O. Conger,	5 00
paratus,	4 50	<i>St. Johnsbury</i> , Vt. Mon. con. in 2d cong.	
<i>Emmetsburg</i> , Md. W. Walker,	10 00	chh. and so 30,25; miss. asso. 30,87; E.	
<i>Fauquierite</i> , N. Y. Mon. con.	22 00	Village, C. M. 1; Mrs. L. S. 37c.	62 49
<i>Franklin</i> , Pa. Ann. contrib.	7 00	<i>Stonington</i> , Ct. Miss. so. in sab. sch. for	
<i>Fredericksburgh</i> , Va. Presb. chh.	28 00	China miss.	12 00
<i>Genoa</i> , N. Y. Mon. con. in 1st presb. chh.		<i>Tornshend</i> , Vt. Mon. con. 20; L. B. av. of	
30; coll. in do. 20;	50 00	land, 2; J. M. 1;	23 00
<i>Greensburgh</i> , O. Mon. con. in presb. chh.	4 00	<i>Triangle</i> , N. Y. Mon. con.	20 00
<i>Hagerstown</i> , Md. Mr. Steele, 10; Mrs. An-		<i>Troy</i> , Vt. S. H. II. 1; A. T. W. 1;	2 00
nin, 10; Mr. Kennedy, 5; Dr. Reynolds, 5;		<i>Washington</i> , D. C. Mon. con. in 1st presb. chh.	50 00
Mr. M. 2; Mr. Y. 2; Mr. I. 50c. Mr. H. 1;		<i>Westminster</i> , W. par. Vt. Fem. chat. so.	17 00
A. J. 1; I. R. 1;	37 50	<i>West Nassau</i> , N. Y. Mon. con. in presb. chh.	20 00
<i>Hamp. Chris. Depos.</i> Ms. Profits of Miss.		<i>West Needham</i> , Ms. Mon. con. for Rev. I.	
Herald agency for 1831, viz. Ashfield,		Tracy,	24 06
Rev. T. S. 4,60; Bloody Brook, Rev. T.		<i>Weston</i> , Ct. Mon. con. 4,47; a lady, 3;	7 47
S. C. 2,68; Buckland, 2,30; Charlemont,		<i>Wilmington</i> , Del. Miss Susan E. Monro, to	
Rev. W. T. 2,30; Chesterfield, M. B.		constitute the Rev. JOEL PARKER of New	
1,93; Conway, J. W. 1,53; Cummington,		Orleans, an Honorary Member of the	
Rev. R. H. 2,68; East Hampton, J. W.		Board, 50; young men's miss. so. of Hano-	
1,19; Goshen, R. D. 1,92; Granby, H. W.		ver-st. presb. chh. 20;	70 00
G. 1,53; Hadley, N. C. 6,90; Hatfield, C.		<i>Winchester</i> , Va. Mon. con. in presb. chh.	40 50
P. 4,96; Hawley, J. L. 1,92; Northampton,		<i>Winchester</i> , Ten. Mon. con.	16 00
D. S. W. 11,80; Norwich, N. S. 2,68;		<i>Windham</i> , Vt. Gent. and la. asso.	25 59
Southampton, E. E. 3,45; South Hadley,		<i>Winslow</i> , Me. Mon. con.	12 00
W. L. 2,30; West Hampton, Rev. E. H.		<i>Woodbridge</i> , N. J. Mon. con. 20; Miss R. P's	
4,96; Whately, L. B. Jr. 3,84; E. P. for		infant school, for books for chil. at the	
1830, 3; Williamsburgh, Rev. H. L. 4,20;	72 66	Sandw. Isl. 2;	22 00
<i>Hanover</i> , N. H. RUBEN D. MUSSEY, which		<i>Woodstock</i> , Va. Mon. con. in presb. so.	5 00
constitutes him an Honorary Member of		<i>Unknown</i> , Mrs. Millings, 15; for miss. to the	
the Board,	100 00	Zoolahs of East Africa, 10;	25 00
<i>Harperfield</i> , N. Y. Mon. con. and ladies,	30 00	<i>Whole amount of donations acknowledged in the pre-</i>	
<i>Harrisburg</i> , Pa. Sab. coll. in presb. chh.		<i>ceeding lists</i> , \$6,942 19.	
25,41; I. W. Wier, 20; Rev. Mr. Dewitt,			
5; Mrs. Dewitt, 3; Mr. P. 1; Mrs. W. 1;			
coll. 2,75;	58 16		
<i>Hinesburg</i> , Vt. P. D.	50		
<i>Hornellsville</i> , N. Y. Coll.	10 50		
<i>Huntsville</i> , Ala. Mon. con.	9 50		
<i>Irasburg</i> , Vt. Mrs. Moseley,	25		
<i>Jamaica</i> , N. Y. Miss M. Hanna,	30 00		
<i>Jericho</i> , Vt. A friend, 1; N. B. 1; six			
indiv. 1,50;	3 50		
<i>Johnson</i> , Vt. Mon. con. in cong. chh.	3 00		
<i>Lawrenceville</i> , N. J. Mon. con. in presb. chh.	11 75		
<i>Lawrenceville</i> , N. J. Grove dist. sab. sch.			
penny con.	7 00		
<i>Lexington</i> , Ga. T. Gillham,	4 00		
<i>Lincoln</i> , Ms. Mon. con.	3 00		
<i>Lowell</i> , Ms. Mon. con. in 2d cong. chh.	25 00		
<i>McEversville</i> , Pa. M. box of Rev. J. P. for			
Rev. R. Armstrong, Sandw. Isl.	5 00		
<i>Medway</i> , W. par. Ms. Fem. chat. so.	28 00		
<i>Milton</i> , Ms. A lady,	2 50		
<i>Moffle Store</i> , N. Y., P. Roberts,	5 00		
<i>Montrose</i> , Pa. Mon. con.	10 00		
<i>Morristown</i> , N. J., A lady,	12 00		
<i>New York city</i> , A friend, 10; sab. sch. class in			
8th presb. chh. 3,50,	13 50		
<i>Norristown</i> , Pa. Fem. miss. so.	15 00		
<i>Philadelphia</i> , Pa. Mon. con. in 10th presb.			
chh. 263,84; juv. fem. sew. so. for juv.			
fem. sew. so. in Bombay, 60; Mrs. M. Cars-			
well, 50; Mrs. M. Cornell, for distrib. of			
bibles in China, 30; youth's tract so. for			
tracts for China, 15; youths miss. so. in			
11th presb. chh. to support a native trav.			
teacher among the Cherokees, 50;	468 84		
<i>Portsmouth</i> , N. H. Mon. con. in N. and			
Pleasant-st. cong.	26 21		
<i>Princeton</i> , N. J. Juv. Ceylon ed. so. for			
<i>George Spafford Woodhull</i> in Ceylon,	100 00		
<i>Rocky Hill</i> , N. J. Dorcas so. for <i>Cornelius</i>			
<i>Van Der Veer</i> , and <i>Joseph W. Barr</i> , in			
Ceylon, 40; for tracts in China, 6,50; Miss			
J. V. D. V. for testaments in China, 3;	49 50		
<i>Salem</i> , Ms. Feb. mon. con. in Tab. chh.	7 31		
<i>Savannah</i> , Ga. Male and fem. for. miss. so.			
of Indep. presb. chh.	327 00		
<i>Shippensburg</i> , Pa. J. Maclay, 10; D. McClure,			
10; Rev. H. R. Wilson, 11,39; D. M. 5; J.			
B. 5; D. W. R. 5; S. D. H. 2; indiv. 12;			

III. LEGACIES.

Granby, Ms. Mrs. Nash, by E. Nash, 34 58

IV. DONATIONS IN CLOTHING, &c.

<i>Ashford</i> , N. Y., A bundle, fr. fem. union	
char. miss. so. rec'd at Cattaraugus.	
<i>Bedford</i> , N. H., A spy glass, fr. mon. con.	
<i>Cane Creek</i> , Ten. 640 lb. pork, rec'd at	
Creek Path.	
<i>Essex</i> , Vt. A half barrel, fr. la. asso.	29 23
<i>Farmington</i> , Ten. 2,083 lb. pork, fr. cong. of	
Rev. T. I. Hall, rec'd at Creek Path.	
<i>Hamp. Chris. Depos.</i> Ms. A box, fr. fem.	
so. of industry, Norwich, 28,72; Shoes, fr.	
fem. so. Cummington.	
<i>Ipswich</i> , Ms. S. par. A box, fr. fem. miss.	
so. for Dwight,	20 38
<i>Lebanon</i> , N. H., A box, fr. Rev. P. Cooke	
and others, for Rev. S. A. Worcester and	
Dr. Butler.	
<i>Lempster</i> , N. H., A bundle, fr. females,	3 00
<i>Newport</i> , N. H. Clothing, fr. fem. char. so.	17 10
<i>Phipsburg</i> , Me. A box, fr. la. of cong. so.	
for Ojibwa miss.	
<i>Royalton</i> , Vt. A box, for Rev. Mr. Lyman,	
Sandw. Isl.	
<i>Windham</i> , Vt. A box, fr. fem. char. so.	26 86
<i>Unknown</i> , A box, for Rev. H. Read, Ahmed-	
nuggur.	

The following articles are respectfully solicited from Manufacturers and others.

Printing paper, to be used in publishing portions of the Scriptures, school-books, tracts, &c. at Bombay, and at the Sandwich Islands.

Writing paper, writing books, blank books, quills, slates, &c. for all the missions and mission schools: especially for the Sandwich Islands.

Shoes of a good quality, of all sizes, for persons of both sexes; principally for the Indian missions.

Blankets, coverlets, sheets, &c.

Fulled cloth, and domestic cottons of all kinds.